

The Living Church

Rev C E Bettelheim Jr
19 Jun 20

VOL. LXII

MILWAUKEE, WISCONSIN, MARCH 6, 1920

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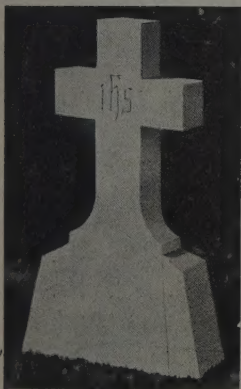
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GREAT AS is the sin to hoard treasures, it is no greater than to squander them. Waste brings woe. It is of the essence of well-doing to "economize". Unfaithfulness stands as its own witness against a man. The Lord entrusts us with this world's goods that His cause may not suffer.—*Reformed Church Messenger.*

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[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

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MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 6, 1920

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EDITORIALS AND COMMENTS

Our Religion in Practice

OUR religion is centered in devotion to our Blessed Lord. Whatever else there is in Christianity either grows out of that or is subsidiary to it. Very much that we consider to be "Christian" is, in fact, common to theistic religions generally, and the ethics of Christianity, upon which so much stress is rightly laid nowadays, differs but little, if any, from the ethics of Judaism. Christianity is no revised system of ethics.

But devotion to our Blessed Lord is confined to the Christian religion. We might even say that it is the Christian religion. Whoso fails to extend adoration to Jesus Christ as God is no Christian; and the coldness and the failure to render this homage to Him which are, undoubtedly, very widespread among twentieth century Christians, are denials of Christianity itself.

We desire to apply this fundamental principle to a discussion that has been long-continued in the English Church papers during recent years, that occasionally appears in our own Church papers, that must probably be worked out in the near future in connection with the revision of the Prayer Book, and that is so close to the hearts of many devout Churchmen that the very discussion of it seems like probing into the beatings of the heart and exhibiting them coldly to a gaping audience. We refer to the discussion of the subject of Reservation of the Blessed Sacrament.

The very discussion of it is painful. To argue *A* is necessarily to invite a protesting correspondent to assert *B*, while a third controversialist hastens to maintain *C*. If we discuss such a question as one of legalism we are painfully near to that class of legalistic minutiae that was characteristic of the Pharisees and that drew upon them the withering denunciations of our Lord. We all desire to be law-abiding; but it is as distressing to have some phases of the question of Reservation discussed from the standpoint of law as to go back into the legal codes and practices of by-gone ages to discover whether a mother should kiss her infant child when it awakes in the morning. If we lay aside legal and canonical questions in this discussion and treat it rather as a study in the development of the personal devotion to our Blessed Lord, it must not be supposed that we are oblivious to the necessity that we be obedient to our canon law. We shall argue nothing that we cannot easily show to be within the rightful liberty of the Christian, but we shall deal rather with fundamental aspirations of the human heart than with details of canon law.

THE PURPOSE of the Reservation of the Blessed Sacrament is, of course, the extension of the Holy Communion from those who are able to receive at the altar rail to those who are ill at home or in hospital to whom it must be carried. Most

of us of the laity are deprived of the sacrament, except at long intervals, when we are sick; we know how busy are our clergy, and we hesitate to ask them for that which is really our right, and so we do not complain. The deprivation which we suffer is accepted as a part of the burden of our illness. Even in parishes called Catholic we have yet to learn of one in which the attempt is made to keep up the frequency of the communicating of the sick to the level maintained by the individual when he is well. That the sick person should not expect his weekly, or bi-weekly, or monthly communion according as he may be accustomed in times of health is supposed to be a matter of course. Why? What an embarrassing question! Who can answer it?

And so the layman, wishing not to trouble anybody unnecessarily in his illness, says nothing.

Probably from five to ten per cent. of the people of most congregations are kept at home from illness or old age at any given time. If these should ever really begin to agitate for their sacramental rights it would be very embarrassing indeed to most of the clergy.

But just suppose that the Church should sometime take seriously the right of these aggrieved communicants to receive the sacrament with their accustomed regularity. What would follow, as a matter of course, is a system of Reservation of the Blessed Sacrament that would necessitate its being always ready and available. The priest would go out, morning by morning, to communicate a group of his people. Nobody would expect him to celebrate the sacrament anew in each house; its celebration and offering on Sunday morning, or on every morning, in the parish church, was equally for the sick and for the well, for the quick and for the dead, and the entire congregation, with the spirits of those who have departed, are assumed constructively to have been present and to have had their part in the corporate offering of the great Sacrifice. None was forgotten in the oblation. But that they may each—they of the living—receive the sacrament, they must be communicated one by one. In expectation of this, comprising them all, whether present or absent, their priest had humbly pleaded with the Father at the altar that "we" (who are physically present), "*and all others who shall be partakers of this Holy Communion*", may worthily receive the most Precious Body and Blood of Thy Son Jesus Christ, be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in us, and we in Him."

And then, in fact, we fail to carry this expectation of the Church into practice. The "all others who" are assumed to be "partakers of this Holy Communion" are given no opportunity to be partakers at all. The words were the voice of the Church but the voice vanished into thin air. There was no corresponding act.

To this ideal that the *right* of the layman to receive the Blessed Sacrament as frequently when he is sick as when he is well is guaranteed to him by the very terms of the Eucharistic Invocation, the Church must be recalled. It is not our practice to-day—no, not the practice of those churches in which the sacrament is regularly reserved. But it is the ideal that the Church holds up to us, and which we should accept as a goal to be attained in the new legislation, making provision for the Reservation of the Blessed Sacrament, that must probably be anticipated in the course of the present revision of the Prayer Book.

At once the incongruity of possible vexatious provisions, such as that the permission of the Bishop must first be obtained, or that the sacrament may be reserved only for an exceptional and immediate delivery to the sick, or that Reservation may be only occasional rather than perpetual, clearly appears. If the Church is in earnest, the practice of Reservation, with the expectation of really communicating the sick regularly instead of exceptionally, will be made as simple and as easy and as normal as possible. Every unnecessary condition will be carefully eliminated.

OUR RELIGION is centered in devotion to our Blessed Lord. This was the proposition upon which this consideration is builded.

In the Blessed Sacrament, wherever we find it, our Lord is present. There, by faith, the faithful are able to exclaim, My Lord and my God! "The great Sun round which the spiritual life revolves is Jesus in the Blessed Sacrament of the Altar."

And wherever Jesus is, there every devout Christian instantly, instinctively, assumes an attitude of reverence. Adoration ascends from his heart as a matter of course. He could no more restrain that outburst of adoring love than the mother could fail to shower the marks of her affection upon her child.

It is not a question of postures or of genuflections or of particular expressions of reverence. Neither is it a question of particular schools of Churchmanship. It is all a matter, first of discerning the spiritual Presence, and then of offering the adoration of love.

How perfectly preposterous it is that there ever could have been a controversy in the Church over "Eucharistic Adoration". Long words instead of short ones can be the only explanation, except in so far as it was a question of faith versus unbelief. The real issue is simply that of love recognizing the Lord of love. Once grant that He is there present in the Sacrament, and the whole question of adoration, proceeding from reverence, settles itself.

It is unthinkable that the Church, when it really determines to cure the modern defect by which the sick are deprived of the sacrament, will seek for one moment to separate the principle of reverence from the principle of making provision for communicating the people.

Yet we have the curious situation that men are asking, indeed, that the sacrament be reserved for the purpose of communicating the sick, but also that its Presence be so withheld from the people that they are unable to make devotional use of it.

The devotional use of the sacrament is treated as a thing unworthy. Instead of rejoicing that an aid to the devotions of the people is accessible, the Reserved Sacrament, forsooth, is somewhere to be hidden, lest people, beholding the spiritual Presence, kneel down and say their prayers!

And why, in all conscience, should they not?

Is there anything unworthy in going into the chapel in which the Presence is enshrined, in falling on one's knees and praying to our God? Is there anything unworthy in an act of reverence to that Presence? If the sacrament as reserved draws people into the church for private devotions, is it good, or bad?

Look at our empty churches in which the sacrament is not reserved: are we proud of their emptiness? Surely we know that wherever two or three are gathered together in His Name, there our Lord is among them. But there are not two or three gathered in these churches, apart from service time. They are empty.

Yet it is objected that if the silent Presence is intro-

duced, people will come in and pray. No doubt they will. Does not the Church want them to?

To treat this as an objection to perpetual Reservation is simply amazing. It is rather a vindication of the practice.

If, or rather when, the Reservation of the Blessed Sacrament becomes a normal part of the life of Anglican Churchmen, it is not going to be done in a corner. We are not ashamed of our Blessed Lord, manifested in His sacrament. We shall not consign Him to a dark corner somewhere, fearful lest an act of reverence may be addressed to Him. Rather we shall reserve in the most open manner and encourage those little acts of reverence that are wholly worthy; rather we shall urge all those who may feel that they are better able to say their prayers kneeling before the sacramental Presence, to feel perfectly free to come into our churches and do so. Surely a cloud has temporarily passed over the sensibilities of those revered men among us who would, indeed, permit the sacrament to be reserved, but would hide it as though they were ashamed of their act, and who fear lest their Lord be worshipped.

Shall we liken them to those earlier disciples who rebuked those who brought their children into the Saviour's presence? At least we have no hesitation in saying that their naïve fears lest the Reserved Presence will draw people into the churches, to kneel and pray, makes of them prophets of blessing where they intended to be prophets of condemnation. We shall both hope and expect that their fears may be realized.

For our part we are not afraid of making American Churchmen too religious. Rather is it apparent that the sin of our age is the sin of irreligion, of irreverence, of too little recognition of the spiritual.

Confidently shall we anticipate therefore that when the Church moves forward so as to make Reservation normal rather than exceptional, there will be no effort to repress devotion along with it. The objections that men raise are rather recommendations. The main *purpose* of Reservation is, undoubtedly, that it may be the means of communicating the sick. It is a legitimate criticism of any priest that he reserves but yet does not regularly and frequently carry the sacrament to all the sick among his communicants. It may even be necessary to administer discipline if this abuse be continued. But the cure is not to be found in making a bad matter worse. What is wrong is not that his people, being well and able to visit the church, find their spirituality increased by the opportunity that is given by the continued Presence, but rather that the priest is neglectful of some part of his pastoral duty toward the sick.

Let us, therefore, recognize quite frankly from the very first, that we shall not be content with any provision for Reservation that does not treat it as an open, normal, regular practice, which is properly intertwined with the devotional life of an entire parish.



FROM all parts of the world come reports of conferences looking toward reunion. These plainly indicate the beginning of the end of the principle of sectism. They evince the desire for unity rather than for separation.

Yet at the same time most of them cannot be said to indicate more than a mere beginning. Plan after plan must fail because it will not stand the test of facts and of Churchmanship, but every attempt is praiseworthy and each brings the end just a little nearer.

Information as to two of these attempts now lies on the editor's desk. An English conference between Churchmen and members of the "Free Churches" has resulted in a declaration which, among other things, recommends that, under certain conditions, "members of all our Churches should be free to share in one another's communions." Does this mean that Churchmen shall assume that a "communion" offered by any of the Protestant rites and ministries shall be accepted as conveying to them the true Body and Blood of Christ? If so, this is an example of unity by complete surrender of the Church's position; but what else can the statement mean? Yet we find the names of several—not many—rather prominent Churchmen, including Dr. Percy

Dearmer, among the signatures. Perhaps some of these place a different interpretation upon words than we have done, though we fail to see how they can do so.

The other is a movement in South India. Several years ago Presbyterians, Methodists, and Congregationalists in that land formed the "South India United Church". This organization has lately been in correspondence with Anglicans and with the ancient Syrian Church—the "Christians of St. Thomas"—respecting the extension of the union to these two historic bodies. Some account of the earlier stages of the movement was published some months ago (September 20, 1919) in THE LIVING CHURCH. The "United Church" has adopted the following declaration:

"The General Assembly of the South India United Church rejoices to see the growing desire for a United Church in India, which is manifested in the opinions of both individuals and organizations, and desires to express its fullest sympathy with the idea of union with the Anglican and Mar Thoma Syrian Churches.

"It therefore requests the Councils to consider the desirability or otherwise of adopting a constitutional episcopacy—

"(1) In which the bishops shall be elected by and be responsible to the General Assembly;

"(2) In which there shall be a mutual recognition of the absolute equality of the ministry and of the membership of the uniting Churches; and

"(3) In which the resultant Church shall be an autonomous and independent entity.

"The General Assembly also recommends that the secretary, when all the answers from the councils have been received, shall draft a report of the decisions and submit the same to the councils for their information.

"The Assembly further resolves to instruct the executive committee to confer with the representatives of the Anglican and Mar Thoma Syrian Churches and of such other bodies as they deem wise, with a view to the possibility of union."

It is not clear from the reports before us how seriously this overture is being considered by the historic Churches, Anglican and Syrian, referred to in the resolutions. We presume the Anglican representatives, though of the C. M. S. type, will exercise due caution in the matter; but we have ourselves felt so keen an interest in the Syrian Church of South India, and in the frequently expressed desire of its ecclesiastics to come into closer relations with Anglican Churchmanship, that we feel a word of counsel to these venerated fathers and brethren from THE LIVING CHURCH might be welcomed by them.

We would suggest to them that the principle marked (2) must be treated as inadmissible from the point of view of their historic standards and of ours. "Absolute equality of the ministry" necessarily implies "absolute equality" of the several ultimate sources of the ministries—that is to say, of our Lord and of John Calvin, John Knox, and the Congregationalist people. The Anglican and the Syrian ministries derive their authority from our Lord, extended through His apostles and the long lines of bishops who have succeeded them to the bishops and metropolitans of the present day. The ministries of each of the bodies of the "United Church" began separately with only human sources less than five centuries ago. There can be no "equality" in authority between the two.

The Syrian Church of South India has seemed to have been almost miraculously preserved during these long centuries as an independent witness to the world of the Catholic religion, non-Roman, non-Protestant, with its historic three-fold ministry and its unbroken emphasis upon the sacraments, unchanged since by apostolic hands its ministry was conferred and its sacraments were introduced. Earnestly do we counsel these eminent and venerated bishops of to-day not to cast discredit upon the apostle to whom, as representing our Lord, they trace their authority, and who himself touched the nail-printed wounds of our Lord that he might with conviction bear his witness, "My Lord and my God." Such discredit there would undoubtedly be if it were voted that there is "absolute equality" between the commission ultimately given through St. Thomas and that which can be traced only to persons who had broken away from the unity of the apostolic Church.

It is hopeful that the desire for unity should, in these days, be widespread. It throws all of us back upon fundamentals.

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

1. St. Alban's School, Sycamore, Ill.....	\$ 36.50
9. Miss Mary Constance R. Wheeler, Burlington, Vt.....	36.50
72. Mrs. E. O. Chase and Mary Julia Chase, Petoskey, Mich.....	2.00
300. Miss Marjorie Shutt, Fort Collins, Colo.....	36.50
326. Mrs. J. Ogden Hoffman, Radnor, Penna.....	73.00
620. Mrs. J. F. Neate, Westerville, Ohio.....	36.50
669. K. K., Bloomfield, N. J.....	36.50
Total for the week.....	\$ 257.50
Previously acknowledged.....	59,369.93
	\$59,627.43

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular Belgian children:

51. In Memory of Allan W. Starbuck.....	\$ 36.60
Previously acknowledged.....	3,209.17
	\$ 3,245.77

NEAR EAST RELIEF FUND

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Communicant of All Saints' Church, Trenton, N. J.....	2.00
M. B. S., Trinity Church, Lawrence, Kans.....	5.00
I. G. E., St. John's Parish, Bangor, Maine.....	1.00
Peter, Christ Church, New Haven, Conn.....	5.00
A Member of Christ Church, Savannah, Ga.....	5.00
Holy Trinity Church, Spokane, Wash.....	30.00
Louis Dutton, New York City.....	5.00
A Member of Zion Church, Hudson Falls, N. Y.....	2.00
Bennett E. Seymour, Central City, Colo.....	10.00
Girls' Friendly Society, Cathedral Branch, Milwaukee, Wis., for January and February.....	2.00
St. Luke's Church, Whitewater, Wis.....	58.70
A Communicant of the Church of The Advent, Louisville, Ky., for February.....	5.00
M. F. M., Milwaukee, Wis.....	10.00
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Aline Munson, Norfolk, Va.....	10.00
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St. Agnes' Church, Little Falls, N. J.....	9.61
St. Paul's Church, Lakeland, La.....	11.45
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Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00
J. E. K., Hartford, Conn.....	5.00
I. E. K., Hartford, Conn.....	5.00
A Lenten Offering from New Market, Md.....	25.00
In Memory of Rev. B. F. Miller, Holley, N. Y.....	10.00
G. A. S., Washington, D. C.....	5.00
St. Michael's-by-the-Sea S. S., Carlsbad, Calif.....	3.00
A Reader, Louisville, Ky.....	5.00
Miss Jane L. Morehouse, Wauwatosa, Wis.....	5.00
St. Andrew's Church School, Baltimore, Md.....	20.00
"E", Springfield, Mo.....	5.00
St. John's Church, Sparta, Wis.....	13.52
St. John's Church School, Sparta, Wis.....	7.75
Miss M. Morrow, Sparta, Wis.....	10.00
A Friend, St. Petersburg, Fla.....	5.00
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Grace Memorial Church, Chattanooga, Tenn.....	3.20
	\$ 517.73

FUND FOR HOLY TRINITY CHURCH, PARIS

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Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00
	\$ 26.00

SERBIAN RELIEF FUND

Two Classes of Grace Church School, Winfield, Kans.....	\$ 12.00
Bennett E. Seymour, Central City, Colo.....	6.00
Mrs. Lydia B. Hibbard, Chicago, Ill.....	25.00
	\$ 43.00

FUND FOR FEEDING AUSTRIAN WOMEN AND CHILDREN

Christ Church, Redondo Beach, Calif.....	\$ 10.00
"E", Springfield, Mo.....	5.00
	\$ 15.00

BELGIAN RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$ 25.00
Francis Halpin, Montclair, N. J.....	5.00
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ITALIAN RELIEF FUND

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	\$ 25.00

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

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	\$ 25.00

POLISH RELIEF FUND

Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$ 25.00
	\$ 25.00

FUND FOR CHILDREN'S HOSPITAL AT LILLE, FRANCE

Mrs. Lydia B. Hibbard, Chicago, Ill.....	\$ 25.00
	\$ 25.00

* For relief of children

ANSWERS TO CORRESPONDENTS

X. Y. Z.—It would be impossible for us to say with accuracy whether the particular resolution passed General Convention. The publication of the official Journal must be awaited.

INQUIRER.—The House of Bishops has ruled the service of Benediction to be unlawful in this Church though presumably it would be within the jurisdiction of any bishop to authorize it and so make it lawful in his own diocese.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

THE TEN VIRGINS—ST. MATTHEW 25: 1-13



OUR theme, The Ten Virgins, is for intensive study. Read it each day, with the day's meditation. It will reveal hidden treasures and afford food for thought. It was on Tuesday in Holy Week, closing the Saviour's public Ministry. While seated on the Mount of Olives His disciples sought information regarding the things He had just spoken about Jerusalem. Applying the parable to our lives certain truths emerge.

Sunday: Form Without Righteousness

Agreeable to the occasion the lamps were doubtless as beautiful as circumstances permitted. When the Bridegroom came at an unexpected hour, five of the virgins had no oil for their lamps and they went out. Apply this to worship. Our services are made beautiful, dignified, and reverent by use of forms. And rightly so. We believe in making the service beautiful as well as dignified. But, like the lamps, forms are a means to an end. Behind the form there must be the impact of a life the sincerity of which the form suggests. Posture of body without the corresponding attitude of the heart is like saying one's prayers with a wandering mind. Nobility of life is like the oil in the vessels.

Monday: Morality Without Religion

Morality is adherence to principle; religion, devotion to a Person. Morality says: "Honesty is the best policy"; Religion: "The love of Christ constraineth me." Morality does not include religion, but religion does include morality. The moral person is of two dimensions, involving himself and his neighbor; the religious person, of three, and the third is a conscious relation to a Person. Morality meets the Bridegroom with an empty lamp; religion, with oil in the vessel.

Tuesday: Sentiment Without Sacrifice

It was a beautiful sentiment that moved the foolish virgins to set out to meet the Bridegroom with no oil in their lamps; it was the motive of love which led the wise virgins to provide sufficient oil. There are three types of professing Christians: "Workers, jerkers, and shirkers". Only the spirit of sacrifice can produce the first; sentiment, the other two. "If any one will come after Me, let him deny himself, and take up his cross daily, and follow Me." The cross is not an ornament, but an ugly instrument of pain.

Wednesday: Knowledge Without Obedience

All the virgins knew the Bridegroom was coming. All knew social custom required burning lamps for admission to the feast. Five, content with the knowledge, made no other provision; five rested in the consciousness of obedience. What we are, and not what we know, determines our destiny. Knowledge does not insure salvation unless we live up to what we know. Intellectual beliefs, as we have recently seen, may go hand in hand with brutal barbarism. An ideal may be a beautiful concept, but unless transmuted into character it is but an iridescent dream. It is not just lamps the Saviour seeks, but lamps with oil in them.

Thursday: Enthusiasm Without Perseverance

There is no evidence that one group of these virgins was more enthusiastic than the other. The difference is not on the surface, but in that subtle self-analysis of character portrayed by forethought, and its lack. Why is it, with annual confirmations, the numbers coming to the Blessed Sacrament do not increase? Why is it that daily prayer is neglected, the family altar broken down, and the Bible unread by those who have gone out to meet the Bridegroom? At least one answer is: the grace of perseverance was lacking. It is easy to start, difficult to continue. To provoke further thought read Hebrews 6:1-8.

Friday: Profession Without Principle

Do you not think the foolish virgins would have resented the imputation that they were wanting in loyalty to the Bridegroom? The ten professed the same friendship for Him. The guiding principles of life are not in the lamps but in the oil. It is not the one who shouts loudest when the flag goes by who is most deeply moved by love of country; but the one

whose life conforms to the laws and upholds the institutions for which the flag stands. Mr. Moody once said: "Character is what a man is in the dark."

Saturday: Expectation Without Preparation

The supplication of the five virgins, "Lord, open to us", enforces the truth that there is a time of probation during which it is our privilege to make ready. I believe there is no sane person who would deliberately refuse the joys of heaven after leaving the scenes of earth. Self-preservation is a primary instinct. But these joys are conditional. We are to rise "in our own order", or, as we would say to-day, "in our own regiment". If we have been enlisted under the Captain of our salvation our future is secure; if we have served under the banner of evil, each one will rise "in his own order". There comes a moment when "the door is shut". Adam Bede's philosophy still holds: "It is well as how we remember life is a reckoning not to be made twice over."

SONS OF THE MINISTRY

BY THE RT. REV. BEVERLEY D. TUCKER, D.D.

Bishop of Southern Virginia

READ in a recent number of THE LIVING CHURCH a very depressing letter in regard to the ministry. Among other things it was stated that it was a rare thing for the sons of the clergy to be drawn into the ministry of Christ.

That is not the experience of the Church in Virginia and I think careful investigation would show that it is not so in the Church at large. There are now serving in the diocese of Virginia, and in what was the undivided diocese of Southern Virginia, forty men who have come from rectories, seven of them being grandsons and the rest sons of clergymen. There are in the Virginia dioceses about 207 clergymen, which gives us nearly one-fifth. There are also a number of our ministers who have sons serving in the mission field and in other dioceses.

Looking over the catalogue of the Virginia seminary, and taking only the names of those with whom I have been associated, I find one hundred and ten, about six of them being grandsons. This is one sixth of the living alumni. Turning to the House of Bishops, a comparatively small number of men, the following were sons of clergymen:

Henry C. Potter and Greer of New York, Doane of Albany, Coxe of Western New York, Capers of South Carolina, Peterkin of West Virginia, Gibson of Virginia, Brooke of Oklahoma, Paddock of Massachusetts, Huntington of Central New York, Wingfield of Sacramento, Boone II of China, Ingle of China, Spalding of Utah, Elliott of West Texas, McLaren of Chicago, Coleman of Delaware, Nelson of Georgia, Strange of North Carolina.

Among the living Bishops:

Cheshire of North Carolina, Kinsolving of Texas, Kinsolving of Brazil, Huntington of China, Tucker of Kyoto, Burleson of South Dakota, Paddock of Eastern Oregon, Perry of Rhode Island, Garrett of Dallas, Weller of Fond du Lac, Thomas of Wyoming, Burton of Lexington, Thomson of Southern Virginia, Capers of West Texas, Green of Mississippi, DuMoulin of Ohio, Bratton of Mississippi, Brewster of Connecticut, Brewster of Maine.

This makes in all thirty-eight. There may be others, and there are certainly others who were grandsons, or who were influenced by near relationship to clergymen. The first Bishop of Japan, named after the second Bishop of Virginia, Channing Moore, could not help giving himself to the service of Christ.


I think that the ministry presents itself naturally to those who know the joy and the compensations which come with the Master's service. I feel that we should not speak of the hardships and sacrifices of a life which brings to those who consecrate themselves to it higher rewards and greater honor than any other earthly calling. The time was when Christian fathers and mothers, like Hannah of old, like Zachariah and Elisabeth, like the Blessed Mother of our Lord, coveted for their newborn sons the honor and privilege of being called of God to serve in His Holy Church. I cannot see how any parent can fail to thank God, if the child He has given be called to what the ordinal terms "so high a dignity".

A Musician of the Church: A Sermon

By the Rev. Winfred Douglas

Preached in the Church of the Advent, Boston, at a Service in Memory of the Late Horatio Parker

In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him.—*Ecclesiasticus* 47: 8.

T is highly significant of a right attitude toward human thought that when Jesus the son of Sirach gathered "certain particular ancient godly stories of men that pleased God" into his book of Wisdom, known to us as *Ecclesiasticus*, he more than once included leadership in sacred music among the excellences of his heroes. Such a mental position regarding musical leadership is not very common among Americans to-day, nor indeed among Europeans. The conception of music as a decorative commodity to be bought as expensively as possible of persons who possess the skill to make it, is widespread; and the commercial motive accords but ill with spiritual leadership, even in the minds of the thoughtless. Hosts of others look upon music as primarily a sensuous pleasure; and regard its purveyors as being almost inevitably of a weakened moral fibre, and therefore, perhaps, less responsible to a moral law than their neighbors, perpetually busy in more godly occupations untainted by beauty. Nor is the Church herself free from such false views. Among the very ranks of the clergy will be found men who seemingly regard the music of their churches merely as a bait to draw in the unwilling; or as a conventional tradition of inescapable rigidity; or as a snare of the devil. And, indeed, in this last particular, they are not far wrong, if music be turned from its rightful spiritual end to serve an alien purpose. "Lilies that fester smell far worse than weeds." We must face the facts. Music is the satisfaction of a universal human need for utterance on a plane which words alone cannot quite reach: and when that utterance is directed toward God, as it ought to be in every tone of the Church's music, we must recognize in it a vehicle for great spiritual leadership. It is the glory of Horatio Parker's life, not that he received eminent and well-deserved honors from his fellow men at home and abroad, but that from his youth up his musical career had that quality of spiritual leadership. He was a setter-up of lofty standards, and he never declined from them himself, nor diminished them for others in the smallest degree, so long as he lived. They were not merely standards of esthetic taste and of technical efficiency in craftsmanship, high as were his self-imposed requirements in those necessary particulars. They were standards of truth, of sincerity, of steadfast faithfulness to lofty ideals of nobility and of intellectual beauty, of loyalty to the Church, and of loving and humble service to God. The training and use of his rare native talent for these aims were what made Horatio Parker a great Church musician, and the intellectual and spiritual leader of so many of his craft who would fain pursue the same course to the same goal.

A man does not receive such ideals out of the vacant air; and we ought, for a moment, to voice our thankful praise of the mother who so largely formed them in her son, and who filled so unique a place in his artistic career; being not only his first instructor in music, but later his literary collaborator in several of the very works which stamped him as America's first choral composer. Isabella Jennings Parker both trained his delicate and sensitive literary taste, so important a factor in his work, and herself supplied with her own high skill those "words of glory" to which he sang his first great song of praise. I had the privilege of knowing Mr. Parker at the time he was composing *Hora Novissima*; and I shall never forget his look of filial love when he told me of his mother's difficult feat of translating in the original metre St. Bernard's rhymed leonine hexameters, and of his dedication of the work to the dear memory of his father.

This is not the occasion for a review of Parker's varied and eminent successes in the field of secular music, nor for a critical estimate of his sacred compositions: for them we are all glad and grateful, and because of them, we, and all the

world of American music, mourn the loss of a great and well-loved leader. But there are certain aspects of his work as a Church musician on which we may well think for a few moments in this holy place. And first of all, let us remember one of its less mentioned, but not less admirable features—his long activity as a Church organist. He began this duty at the age of sixteen, and continued it with little intermission during the greater part of his life. Many of us here present know how great are the restrictions of time and desire involved in this task; how long a labor must often be the prelude to how small a result, judged by the world's standards. Parker's example should be an inspiration to us: he verily sung the organ's song with his whole heart; sparing himself not at all, that God's temple might sound with fitting praise. Even the honors and manifold occupations of his later days could not withhold him from a humble willingness to volunteer for this duty at many services, little and great, in his parish church. Nor must we forget the very considerable body of organ music, well suited to church use, with which he has enriched the repertory of the parish organist.

In his numerous anthems and choral settings of the service, Parker speaks, and will long speak, to a larger public. And here we may note among the many excellences of fluid melodic invention, fresh and vital harmony, and solid formal construction, a never-failing sense of dignity. The *worthiness* of God's praise is felt on every page. No lesson could be more needed by the young Church composer of our time. Bishop Huntington once said to me that as a people we lacked the feeling of reverence. And it is reverence—not sensuous beauty, not dramatic effectiveness, above all not vocal display—but just reverence, which is the characteristic stamp of the purest and best in Church music. It was such reverence, aided by his own high fastidiousness, which made Parker the composer so careful in the adjustment of tone and text. When music unites itself to words, it gains its own freedom by becoming the obedient handmaid of the words it voices. It can lift them to an intensity of meaning and a fulness of emotion which they cannot attain alone, but it can do this only when subservient to their own purpose: just as God's service alone gives man his perfect freedom. In his fine restraint and just sense of word values, Parker achieved in his Church compositions a sincerity and distinction that make them *worthy* offerings to Almighty God. A word should be said here of his deep interest in the purest type of sacred vocal art—unaccompanied choral singing, now happily on the increase in the American Church. This interest can be shown in the brilliant motet, *Adstant angelorum chori*; in the *a capella* numbers of *Hora Novissima* and of *The Legend of St. Christopher*; and elsewhere in his works.

A still wider usefulness, one affecting more human lives, and one which may prove more lasting than any other, characterized Parker's work in hymnody, both as a composer of hymn melodies, and as an editor and laborer in the field of raising standards of our hymn singing. None will question his preëminence as the best American writer of hymn tunes. He alone among our composers attained an individual style which was a real contribution to the rich treasures of hymnody. These tunes, while keeping the personal characteristics distinctive of their composer, have achieved great popular success, because they well express the feeling of our time and of our country. Not a few but many of them will live in the hearts and in the voices of men when larger works of their author have fallen into disuse. The vitality of a good hymn is amazing. The old melody of "The royal banners forward go" was written in the autumn of 569 A. D.: but it is still sung throughout the whole world. Horatio Parker's modern setting of the same words is the only one yet made worthy to compare with it, and may well live as long. The last hymn composed by Parker was the Rev.

Frederick Edwards' great prayer for Christian unity and for national and international righteousness:

"God of the nations, who hast led
Thy children since the world began."

The stanza of ten long lines, culminating in the refrain,

"Hasten the time of our release,
Bring in the reign of truth and peace,"

presents extraordinary difficulties to the composer. Finding no adequate tune, the Hymnal Commission requested Parker to write one. His granting of the request brought out the quality of the man and his attitude toward hymn-writing very strikingly. He composed not one, but two tunes; and when after careful testing one was chosen as the better, he revised it again and again, even after a final proof had supposedly been read; so that nothing less than his best should be offered for the Church's use. Such was his invariable attitude toward every part of his large share of the work of revising our Hymnal. His unflinching insistence on historic accuracy and on musicianly purity of style were only qualified by his deep sense of the value of hymns for congregational worship. He gave unsparingly of his time and effort and skill to this work: and as a member of the Joint Commission, I desire here publicity to voice for my co-laborers as well as for myself our deep sense of bereavement at his loss, and our gratitude that he lived to perform so large a part of our common task.

Thus Parker's influence for good in hymn-singing extended far beyond his own tunes. Of the seven musical settings of the Church Hymnal authorized by the General Convention in 1892, his was by far the best: and, though its commercial success was not great, its influence has increased more and more, and the things for which he contended in it have been more fully set forth in the musical edition of the New Hymnal, in the preparation of which he took so active a part. These things were, primarily, the fullest provision for congregational singing of hymns; a more sober standard of devotion, which would exclude the flippant, the showy, the sentimental, and the fashionable; and the restoration of many rich treasures of sacred melody temporarily fallen into disuse. Parker recognized that, notwithstanding our well known self-satisfaction and ecclesiastic pride, a serious decline had taken place in the department of Church music during the last half of the nineteenth century. Let the musician who doubts this compare the better hymnals of Lowell Mason's day with those of the time when Parker compiled his hymnal. The weakening which befell English Hymnody with the adoption of part-song methods of hymn tune writing in the fifties was carried much farther in America; partly due to a lack of a stable musical tradition, and partly due to the frequently unreasonable and ill-judged development of the boy-choir. Tunes began to crowd our books which were solely designed for a theatrical showing off of this often misused agency of song. Most of the old expressive minor and modal tunes, with many of the graver and nobler major ones, fell into disuse. Hymns were speeded up until tunes that should possess majesty and be sung by the whole great body of the faithful were customarily taken so quickly as to lose even dignity, and to be impossible of participation by great masses of people. Against all this Parker steadfastly set his face; and it is due to his wise leadership more than to any other cause that we are having in the Church to-day a remarkable growth of interest in congregational song which is transforming the spirit of our worship far and wide.

As we thankfully remember the songs which Parker sung with his whole heart, we come now at last to those notable choral works with orchestra, which have brought him enduring fame in two continents. They do not need my unskilled praise. They were his own anthems of love to God that made him, in which he was free from all save self-imposed limitations, and could indeed sing the full song of his heart. They carried American choral music to lofty eminence before unattained: and they did so because in them a high native talent spoke through the medium of a well-schooled mind and a trained character in the utterance of a deep love of God and of all that is high and holy. When I think of *Hora Novissima*, of the truth and beauty and celestial joy of it, it may well seem that Horatio Parker made

for himself the prayer that St. Bernard of Morlaix breathed before attempting to write the words:

"Lord, to the end that my heart may think, that my pen may write, and that my mouth may set forth Thy praise, pour both into my heart and pen and mouth Thy grace."

It was not only his own effort, and human training, and great opportunity well seized which made Parker what he was; but also the grace of God consciously and humbly sought. It is wonderful that we can possess as his last great choral work the tenderly beautiful "Dream of Mary", the last warm outpouring of a gentle, humble human heart close to God, that was also the heart of a genius. The Lord grant him rest eternal, and let light perpetual shine upon him.

"Where saints find full employ,
Songs of triumphant joy
Ever upraising;
They who are most beloved,
They who are tried and proved,
Together praising."

OLD TRINITY

Thine ancient aisles have echoed to the tread
Of many feet.

The pioneers who reared thy walls are dead.
In calm retreat

They rest hard by, beneath a marble slab.
Their pleasures few;

They fought, they toiled, their lives were drab,
Though sky was blue,

And birds sang then amid the forest trees
Whose cooling shade

Hung over all this isle, and Neptune's breeze
Fanned hill and glade;

Their last adventure—e'en as ours shall be—
A pleasant one;

An endless cruise upon a shoreless Sea,
Toward setting sun!

Now busy marts give voice to ceaseless roar!
Shrill cries pervade;

Humanity's swift tide sweeps past thy door.
Fortunes are made,

And millions lost, within thy clarion call.
Thy tongue of chimes

Rings out across the way, and calleth all,
Their ways and times

To mend, and ne'er forget Almighty God!
Mossy marbles pale—

Time's footprints, set amid thy velvet sod—
Still blaze the trail

Our fathers made, in this Land of the Free!
Thine ancient spire—

A finger pointing ever, Lord, to Thee—
Sayeth, "Higher

Than the peaks of gold, must thou look for fame.
Now true content

Lies not in wealth, but rather in good name.
Reward is sent

To guiding hands that lead the poor and blind."
Like Fatherhood

Of God, extending arms to all mankind,
So thou hast stood

With open door to all, for many a year—
Old Trinity!

Thy hallow'd ground and sacred walls are dear—
A Health to thee!

WARREN E. COMSTOCK.

LET US HAVE courage joined with prudence. If a man is a good man let his life be prolonged by a prudent courage, not shortened by excessive courage. Let him not crack his influence as against every petty evil. Let him save his strength for larger ends.—*Humphrey J. Desmond.*

Democracy in Reconstruction

By Clinton Rogers Woodruff



YEAR ago "reconstruction" was a word with which to conjure. To-day it is accorded scant courtesy except in the title of books. Perhaps this is putting the case too strongly. However, there has been no progress commensurate with the interest which was manifested just before and after the signing of the armistice. One has only to check up the planks in the platform of the Conference on American Reconstruction Problems called by the National Municipal League to appreciate how pitiable are the results of efforts put forth and the public sentiment aroused. There have been many reasons assigned—the chief being the lack of a national leader in the Government and the absorption of interest in the League of Nations discussion. Among the contributing causes may be mentioned the natural turmoil following the upheaval of the war and the seizing of the opportunity offered by those who would revolutionize the world rather than work out the solution in fear and trembling.

Perhaps these observations grow out of the natural impatience of those who are so deeply concerned that they see pebbles where there are really precious stones. Certainly this is to be said, if we may quickly change the metaphor: There has been an abundance of seed sowing which surely must bring forth a commensurate harvest if we know how to cultivate the field and garner the crops. In the words of Franklin K. Lane, one of the most useful of public servants of the present generation: "The test is to be in peace what it was in the time of war. Are you fitted for the fight? The man who knew how knowledge could be converted into power was the man for whom there was unlimited call. So it is increasingly to be." To be useful, Mr. Lane points out, is to be the test that society will put. Each man's rights are to be measured, not by what he has, but by what he does with what he has. The honors, he declares—the *croix de paix*—the richest rewards, will go to the capables, those who are not standardized into "men machines", those who dare to venture and learn to lead.

In one of those composite volumes, which have been so popular, or at least which have been so numerous of late, entitled *Reconstructing America* (published by the Page Company of Boston), its editor, Edwin Wildman (also editor of the *Forum*), has this to say: "And now into this crucible comes the meeting of many minds. Our nation is thinking and our articulate voices are speaking. Thoughtful minds are thinking a solution of our problems. Out of it all the *Great American Mind* will crystallize into definite public opinion. The false will be repudiated and the sound will prevail." This it seems to me is the wise view to take; the one that will emerge out of all the present din and confusion. Leaders must not forget that every period of gestation is one of pain and unrest.

In this interesting volume of Wildman's we have an abundance of information and views from those who have been contributing so largely to the settlement of public questions during the past five or six critical years. While there is much that is of only passing interest there is still more that is likely to prove of permanent value. At the same time, while one is impressed by the amount of constructive thinking that has been done, as evidenced in many of the essays that go to make up this volume of 422 pages, and the other volume on *Democracy and Reconstruction* edited by Cleveland and Schafer (Houghton Mifflin Co.), one is filled with sadness when one realizes how little has been accomplished in comparison with the great opportunities and the enormous powers that were vested in the Federal Government. At some future time I want to take up one or two phases of social work—especially housing—and show how the opportunities for really great accomplishments have been lost or diverted.

It was to be expected that less would be achieved through the agency of state legislation than through that of the Federal Government, and our expectation was not disappointed. In a survey of the work of the "Reconstruction

Legislatures" (the phrase seems almost ironical), the *National Municipal Review* under the caption of "Social Legislation" made mention that in a frank bid for the alliance of labor the non-partisan farmers of North Dakota have enacted a workmen's compensation act which, like most such acts, did not apply to farm hands or domestic servants. Miners were protected and an eight-hour day was established for them. A public welfare commission was created and empowered to fix minimum wages for women in industry, and eight hours is made their maximum work-day. Indiana created a free state employment service. Illinois reduced the hours of working women from ten per day to nine, with a maximum of forty-eight per week.

A maximum wage law was passed in Texas, for women and minors, to be administered by a minimum wage commission which shall directly determine the minimum wage in each community. Such laws usually go by industries, this one apparently goes by localities, which seems a more natural method since the rational base is the cost of living.

A forward-looking programme of social service measures failed in New York despite the backing of Governor Smith. The programme included health insurance, a minimum wage for women, and an eight-hour day for women, drafted hopefully and carefully by competent labor legislation authorities. The bills passed the senate and failed in the assembly because of an up-state conservatism, we are told.

Texas passed an interesting little bill which appropriates \$12,000 for a house-to-house survey of one or more counties by the state health officer to obtain exact data as to preventable diseases. An important effort to improve rural education in California called for making the county the school unit except in cities, in the belief that the larger unit would be more expert and flexible than the local bodies. A constitutional amendment to make the state superintendent of public instruction appointive by the state board of education, instead of elective, was also proposed.

A constitutional amendment in New York, which must wait till 1921 for repassage and popular approval, provides that no person shall be entitled to vote on attaining majority, by naturalization or otherwise, unless able to read or write English. An appropriation of \$100,000 was made to enable the commissioner of education to promote and extend facilities for educating illiterate and non-English speaking adults. In 1910 New York, by the federal census, had 406,000 illiterates and 600,000 residents who did not speak English. An elaborate reorganization and modernization of the city criminal court of Detroit, subject to ratification by the people of the city, was passed by the Michigan legislature after a bitter struggle.

Pennsylvania put into effect its constitutional amendment authorizing a \$50,000,000 loan for good roads.

Of course, there were lots of other measures passed which might appropriately be included, but the results are pitiable compared with the opportunity, and there is no big co-ordinated programme, nothing but haphazard tinkering.

In his message to the New York legislature in January a year ago, Governor Smith set the proper pace for all the states at this time. He emphasized the problems of reconstruction, with which the nation is confronted and the great need of effective and sane coöperation on the part of state and local authorities. He urged enactment of laws for the relief of injured, crippled, and incapacitated soldiers and sailors; for the proper care of the widows, orphans, and other dependents of heroes; and for remedying the unemployment due to the readjustment of business and industry from a war to a peace basis. Among other problems of reconstruction cited by Governor Smith as pressing for solution, are:

- (a) The enactment of measures of taxation which will bear equally upon all classes.
- (b) Provision for the production and distribution of the necessities of life so that the people may obtain them at the lowest cost.
- (c) Enactment of more stringent and universal laws for

the protection of the health, comfort, welfare, and efficiency of the people.

(d) The problems of finance and banking; as well as questions of sanitation, unemployment, labor; the position of women in industry; education; and military training.

(e) The readjustment of costs; production and distribution of food stuffs and fuel; wages and employment.

We have seen what the legislature brought forth!

As an effective means of assisting in the solution of the foregoing problems, Governor Smith appointed an important reconstruction commission empowered to make investigations and to report on the industrial, commercial, economic, sociological, and military needs and requirements of the state which have been produced by the world war and the readjustment to conditions of peace. The legislature, being of the opposite political party, refused to make an appropriation for the commission and the latter was forced to do what it could with private subscriptions. It was a rather typical result of the impact of war-time idealism upon the reactionary legislative mind.

The report of the commission deals largely with the problem of governmental reconstruction, and the present indications are that its recommendations will be followed by some worth while results. I expect to devote a future article to this report because of its significance and its influence on the work of social agencies.

VISION

When evils press and cruel foes surround my way,
Open my blinded eyes, O Lord, that I may see
Thy chariots of fire and hosts in bright array,
Waiting upon the mountain tops to succour me.

KATE A. MAXWELL.

DUNAMIS ADUNATOS

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF CALIFORNIA]

CONSERVATION OF ENERGY in the spiritual realm is even more a credential of progress than in the physical world. It would lead us too far from our immediate convention sphere to dwell upon waste—waste of time, of ability, of vocation, of money, as a bane of Church life. I sometimes think that there is a province for a modern Church cartoonist in the methods of general satire to depict some follies of current ecclesiastical life as they fly. Not that they altogether escape such treatment as it is, in *Punch* and kindred secular periodicals. And perhaps it would be venturing too much on dangerous ground for our Church press to scatter through their columns any such telling illustrative skits, even though not shafted with venom. The Bishop, of course, would come in for his share, not without Trollopian point nor many a wholesome home thrust. Even the House of Bishops, now that from its very size it has almost automatically, if democratically, opened its doors, might not be altogether immune from such love taps, as that in two of the leading matters of the last General Convention the House of Deputies led it instead of the contrary, *pace* the presto to its new open sesame to episcopal guidance. And the ministry at large could not hope to escape being touched up upon some sensitive spots, and our ministry in its general devotion and influence could well stand it goodnaturedly and with profit. If now and then there were jocularly depicted absurdities of idling or sheer laziness hoping to incubate the "success" out of the apostolic succession, or a drifting in the direction of least resistance away from the vocation, rudderless, without headway of power of solemn vow in personal sacrifice and enduring hardness, toward some comfortable secularism or dilettanteism, such skits would hit none but those who winced under them. And the layman would feel left out if occasionally this did not caricature possibilities of foibles not unheard of even among their efficient body. Suppose in far off Timbuctoo is portrayed the consternation of the clergyman flying from one congregation where some zealous layman tries "to run everything" to another where there is the willingness to leave it to the burdened parson to run everything! Or the one who unbosoms to the rector just as he is about to go to the service some screed of parish troubles that upsets the whole service for him. Or some one who is long on parish registration but short on parish showing up in presence or pocket. If it only caused a smile to go over the face of the Church, no one would be the worse for it and some might be the better. At any rate it all makes waste of good material and good opportunity.

THE THIRD SUNDAY IN LENT

Awake! arise! and Christ shall on thee shine,
O thou that sleepest; now shall the clear ray
Of His austere, all-penetrating day
The merging shapes of our dim world define.
Now full on us shall break the light divine;
And if our hearts turn backward with dismay
To vanished dreams with darkness passed away,
Shall we still think to bear His name and sign?
Perchance we dread to stand in that clear light;
Or is it that we choose with the pale beam
Of our own candles to assist our sight;
And, peering past their faint and flickering gleam,
Essay to probe the all-engulfing night;
Or would we lay us down again and dream?

HELEN COLMAN JACKSON.

A LENTEN THOUGHT

Thou, Lord, who didst the tempter's power destroy,
Be Thou my guide, when from the world to prayer
I go with Thee, Thy peacefulness to share,
Where Satan's host cannot our souls employ;
With Thee to soar to higher realms 'tis joy
No earthly pleasures know—to feel Thy care,
With Thee commune, through faith to see Thee there
Foreshows a happiness without alloy.

O Prince of heaven! I bow before Thy throne,
Who from above didst come on earth to dwell,
To sacrifice Thy life that man might live;
Oh, when the heavenly gates of pearl are shown,
More glorious than human tongue can tell,
Have mercy on my soul, my sins forgive!

WILLIAM CHARLES HENGEN.

NOT REFORMATION BUT REGENERATION

[FROM THE COUNCIL ADDRESS OF THE BISHOP OF KENTUCKY]

NEVER BEFORE were so many men and women so earnestly and so honestly engaged in the work of social and moral betterment. The world sorely needs this ministry of uplift. It also needs a farther reaching aim, not merely reformation, but reformation based on regeneration. It is a disappointing effort to hope to save the world by any schemes of reformation which do not permanently change the motive and positively change both the nature and the character of men. The modern age is so busied and absorbed in new programmes and in splendid organizations, in timely propaganda and necessary reforms, as to leave little time or room for far deeper and more fundamental needs—the regeneration of men through spiritual motives and spiritual contact. We are right in seeking moral improvement; and then we should go far enough to give it its only deathless inspiration, namely, the uplift of personal character in union with and in personal allegiance to God. Reforms may make men better; God alone can save them. This attempt goes below the surface of things in order to get at the root of the matter. "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." It is not legislation that we should seek, but conversion. Not morality, for that will accompany or follow; but Christian righteousness. The crying mission to this age is for experts who shall interpret the Gospel to the hearts of men, open their ears to the call of God, and bring men into that association and brotherhood where Jesus Christ rules and leads. We admit the worth and the necessity of social service, but the hope of the permanent elevation of men lies in the consciousness and acceptance of a spiritual motive, and an inspired purpose whose end is God.

What, undoubtedly, becomes the true need which men feel is not a crusade of morality but a crusade of righteousness. For we have not a new Gospel to preach, but an old Gospel to a new age; a Gospel to be lived in all its hopes and helps and aims. What will serve at this time is to give men a gospel of assurance to sustain them in their temptations and struggles and weary despair.

THE TRUTH is, that we never feel Christ to be a reality, until we feel Him to be a necessity.—Austin Phelps.




CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

COMMUNICATION WITH THE ENTIRE FIELD

To the Editor of *The Living Church*:

S one of the many who are glad of the fact stated in a recent issue of *THE LIVING CHURCH*, that the machinery of the Nation-wide Campaign—or the dynamical and centrifugal parts of it at least—is not to be scrapped but conserved for further good use, let me express the hope that this economic agency for the Church's strengthening, by whatever new name called, may be made to render a Church-wide rather than a nation-wide service; that the scope of its functioning may be made to include the Church's mission fields everywhere.

By those most immediately concerned with the administration of the Church's pioneer work, both at the Church Missions House and in the field, there would be, it may be readily assumed, a common agreement that a definite plan whereby the outlying fields might be regularly and frequently visited by a delegated commission from our administrative headquarters would be fully justified by its practical results.

The home Church needs, certainly, a more intimate and comprehensive knowledge and understanding of its outfield work, its progress, problems, and prospects, than can possibly be conveyed to it through annual reports, statistics, and occasional letters from the field. There is need of fresh, "close up" impressions, undimmed by long familiarity, that can be best received and conveyed by the interested intelligence of chosen witnesses.

This might well go without saying; for the great helpfulness of a fuller and better understanding that has now and then come to the home Church through the personal touch of such visits to some outfield by a Missions House official has been fully realized, and witnessed to by an increased interest.


And it is likewise true, though not, perhaps, so fully realized, that they in the outfield also need the good that comes through a more personal touch with those of the infield and the home base. There are times, and they are not infrequent, when the man on outpost duty not only wants but needs the help that can come only through personal conference with an official representative of the mind of the Church. There are often problems, economic and strategic, and decisions to be made, the purport and importance of which cannot be fully and lucidly explained by letters, blueprints, and figures, but which need to be examined, discussed, and decided on the ground. And it is quite safe to say that all men with the responsibilities of outpost duties must feel at times not only the need of the benefit of counsel and the reassurance it brings, but the inspiration that comes with the messenger and his message from headquarters. Some must feel these needs more than others; and if the present writer seems to overstress the importance of such closer and more vital coördination, it may be by reason of an exceptional experience of isolation during an extended period of disrupting and ravaging revolution; and because, too, in the background of those trying years there is the glowing recollection of a visit made to us by Bishop Lloyd some ten years ago. It was not an extended visit—only a "call to carry coals", as our fathers used to say—but in that short stay of a few hours there was not only the giving of most important deciding counsel but a rekindling of enthusiasm through sympathetic cheer that still burns in the hearts of our workers in Mexico.

And now that better days are at hand, days that bring their many problems of reconstruction, reparation, and advancement, the hope persists that by some wise means the Church's heart may be made to throb with a stronger and more vital flow of interest to the body's farthest members. HENRY D. AVES.

Apartado 136 Bis, Mexico, D. F., February 16th.

THE PHILADELPHIA COUNCIL ON ORGANIC UNION

To the Editor of *The Living Church*:

N my way to the remarkable gathering at Philadelphia a couple of weeks ago in the interests of organic union and, in fact, during the first day's session, my attitude toward the movement was substantially that of your editorial of February 14th. But, as I listened to the discussions and saw more clearly the earnest desire of all present to find the first step to be taken toward the great end they had in view and their simple trust in the guidance of God the Holy Spirit, I came to believe that, while the movement does not go as far as we

would like and presents many difficulties, still God is guiding it and it is our duty to cooperate with it as far as possible. If we look at the movement as part of the one great longing for visible unity which is stirring the hearts of Christians of every communion and in every part of the world, the difficulties may remain, but in a different proportion, and we can have a deeper certainty that God will show us how to surmount them.

Your editorial quotes, but does not particularly emphasize, that the power of the Council to direct consolidation of missionary activities and of particular churches is carefully limited, by the following phrase to such "as is consonant with the law of the land or of the particular denomination affected." While it was not seemly to point out to the meeting the extent of this limitation as applied to a particular Church, I think most of the men present understood perfectly well that the Episcopal Church would be bound, in accordance with its principles, to insist upon that limitation to a greater extent than would be the case among non-sacramental bodies.

While, of course, our ideal of Church Unity should be the reunion of all of Christendom, Protestant and Catholic alike, still we must realize that the divisions of centuries can not be cured in a few days or a few years and that, human nature being what it is, the only safe way to proceed is to take one step at a time. I have this morning a letter from an Englishman who has been very zealous and efficient with regard to the World Conference on Faith and Order but who does not yet quite understand the object of the preliminary meeting of the World Conference which is called for next August at Geneva, saying very strongly that his experience since the World Conference movement began convinces him that the only safe way is to take one step at a time. He says, "To try and bring all the Churches of the world at the same time into communion with one another seems to be an impossible task." If we say we can do nothing till we can attempt that task, our attitude will be one of hopelessness. As was foreseen at the beginning of the World Conference movement, its first and perhaps its most important result has been to bring home to the hearts of Christians the sin of divisions, a sin in which we all share, and thus to stir them to the effort for reunion nearest to their hands. The more vigorously partial reunions are pressed, the greater will be the increase of Christian love and the better the prospect of bringing all Christians together to complete the task in the World Conference.

Protestantism even a few years ago had, for the most part, no conception of the need or nature of the visible unity of Christians. The fundamental difficulty was that for the most part they had no practical grasp of the Catholic conception of the Church as literally the Body of Christ, an organism of which He is the Head and Life and which should have some form of organization to make it visible to an unbelieving world. One of the most striking statements in the Plan proposed at Philadelphia was the clause in the preamble declaring, "we all share belief . . . in the Holy Catholic Church through which God's eternal purpose of salvation is both to be proclaimed and realized." That such a statement should be sanctioned by leading and responsible men of some twenty Protestant communions would have seemed impossible a few years ago. A delegate, who was greatly interested in making clear the opportunity and responsibility of the Churches for the establishment of social and industrial conditions in harmony with the law of Christ, secured an amendment to this clause so that it now reads: "through which God's eternal purpose of salvation is to be proclaimed and the Kingdom of God is to be realized on earth," but I am quite sure that there was no intention on his part, or on the part of the gathering, to disclaim the truth contained in the original declaration that the purpose of salvation is generally to be realized through the Church.

In view of the limitation above quoted as to the consolidation of missionary activities, and in view especially of the earnest desire of all the leaders in this movement to avoid any action which would embarrass the American Episcopal Church, I see no practical probability whatever that the Church would ever be put in such a position as to be responsible for any propaganda contrary to its principles. We should be expected and, I am sure, we should be glad to join in the propagation of the Christian Faith which we share in common, but I am very confident that there would be no desire whatsoever to prevent us from maintaining the other principles which we believe to be essential to

the complete Christian Faith, and our coöperation to the greatest extent possible would convince our brethren of our sincerity and dispose them to listen sympathetically to our statement of the principles which we can not compromise or surrender.

The question of intercommunion and even that of the exchange of pulpits was carefully left out of the preamble and plan. That this was deliberate is shown by the fact that one member of the Committee on Plan, a leading Congregationalist, had submitted a constitution which provided for interchange of members and the administration of Baptism and the Lord's Supper indiscriminately. That constitution was not brought up for discussion, even its author, I think, realizing that it would introduce divisive questions which ought not to be considered in this preliminary stage. I see no foundation for the fear that any Church would be obliged to receive unbaptized people. No such suggestion was made or hinted at. The only suggestion as to Baptism was as to the differences of most of the communions represented with our Baptist friends on the questions of believer's Baptism and immersion.

The glory of the Anglican Communion, and the evidence that God has given it an opportunity to be the Church of the Reconciliation, has always been that it occupies an intermediate position between Protestantism and Roman and Eastern Catholicism. That does perhaps lay the Church open to the accusation of being on both sides, but an arbitrator or mediator, to discharge his duty, ought to be on both sides, to the extent of appreciating what is best and of permanent value on both sides. Of course all kinds of difficulties can be imagined, but, if we start on the assumption (which I am sure every one who attended that meeting would be very confident is a perfectly safe assumption) that we are all filled with Christ's law of love, and anxious to work together in obedience to His will, we need not fear the delicate questions which might arise.

Not only, therefore, do I believe most earnestly that there is no danger whatsoever of jeopardizing the principles of the Church by participating as far as possible in this movement, but I believe strongly that true and vital Catholicity requires us to take that participation. To the Anglican Communion God has entrusted the principles which must be recognized by Protestants if there is to be any permanent and vital reunion of Protestants and Catholics, and for us to neglect any opportunity of presenting those principles to our Protestant brethren in a spirit of Christian love, while recognizing the value of all for which they stand in common with us, would, I think, be to turn our backs upon the great opportunity offered to the Church. True Catholicity is the all-embracing Christ love, which looks, not for blemishes, but for essential values, and is therefore constructive. Sectarianism is the spirit which looks only for faults or defects, and, therefore, almost inevitably, magnifies and distorts them. It was clearly recognized throughout all the meetings that the Church is not merely Protestant and that the Philadelphia movement is only partial and initiatory.


It is clear, to any one who will stop and think, that no Church was committed to anything. The plan is to be submitted to all the governing bodies, each of which is entirely free to accept or reject it, in whole or in part.

We should all be grateful for the calm and temperate tone of your editorial, and its anxiety to treat the matter with the utmost fairness.

Yours sincerely,
Gardiner, Maine, February 19th. ROBERT H. GARDINER.

HOW CHURCHMEN HELPED IN GEORGIA

To the Editor of The Living Church:

AVING now finished our Christmas charity work amongst the poor in Lumpkin county, Georgia, we wish to thank you from all our hearts for the great help which you through your paper have given to us. Our late experience has shown us clearly two things. It proved that the unspeakably sad conditions amongst the poor whites in the rural and mountainous districts of the South would arouse the deepest sympathies in all parts of our country if the local politicians were not so anxious and successful in concealing those terrible facts which you allowed me to publish in your issue of October 4th of last year. The individual Southern States cannot solve the problem; it can only be solved if some day the whole nation awakes to its responsibilities toward its most unfortunate citizens, and if the government takes these into its hands as it has the western irrigation problem and that of the Indians.

Our late experience has also shown to us that, though the minds of those poor people are unable to grasp the sense of the Church, their hearts can be reached by her love and sympathy. Tears of gratitude from the eyes of many whom human kindness never found before proved it to us. Largely in such manner the primitive Church was propagated, and not by the attraction of grand buildings or wonderful music. May God grant that the fruits of the Nation-wide Campaign enable the good bishops of

the South to put that work on an adequate basis which more than any other will commend the Church to the conscience of the nation.

I also beg you to allow me this opportunity of publicly thanking all the good people who for the last four years have enabled me to carry on the charities of the mission at Dahlongega, Georgia. Last Christmas was the happiest Lumpkin county ever had; nearly two hundred destitute women, children, cripples, invalids, blind, or otherwise unfortunate people were given clothes, shoes, underwear, bed clothes, toys, candy, and cash amounting altogether to two hundred and eighty dollars; not one poor home in our woods which was not substantially remembered.

I left the work with a heavy heart yet full of gratitude to God for warming so many hearts toward those least brethren of Jesus, during the last four years.

May God bless them all in their hearts and homes and works for Him, is the prayer of

F. RUGE,

Chaplain Laymen's Missionary League.

323 S. Craig street, Pittsburgh, Pa., February 9th.

THE VIRGIN ISLANDS

To the Editor of The Living Church:



AY I refer to the letter of January 3rd, which you so kindly published, and to your comments thereon?

I desire to make it quite clear that I in no way question the policy of the Episcopal Church following its flag. As Catholics we are bound by the principle of national Churches: the Preface to the American Prayer Book states a simple and fundamental fact. Nor was the primary object of my letter to demonstrate the hasty and unstatesmanlike method of taking over new missionary work. What I wish to emphasize is that our work was demanded when the American Church had no priests to commission for the new parishes. Whether the obligation of finding suitable priests dates from the spring of 1917 or from April 1919, when jurisdiction was actually assumed, makes no difference to the case. The fact remains that up to January 15, 1920—one year after Bishop Colmore knew that vacancies would occur—the episcopal authorities were unable to staff their new undertakings: were unable to fulfil their common obligations, and were unable to keep the reiterated promises of the Bishop of Porto Rico to his new parishes. Nor is the burden of responsibility removed by stating that "it rests primarily upon the parishes themselves to call their own clergy". Under the circumstances it is impossible to use this power: and, moreover, it seems as if there were no clergy ready to be called. But the efficient work of the Church demands not one, but three assistant priests.

Meanwhile, in face of the difficulties in the Virgin Islands, we shall continue to pray for help.

Wybunbury, Cheshire, February 3rd. H. G. GOODING.

RESERVATION

[A TELEGRAM]

To the Editor of The Living Church:



HAVE just seen Dr. Manning's letter in THE LIVING CHURCH of February 21st. Father Conran speaks only as an individual. He does not represent our society. The Father Superior General is untiring in his efforts to promote reservation of the Blessed Sacrament.

(Signed)
Cambridge, Mass., February 26th.

F. C. POWELL,
Provincial Superior.

To the Editor of The Living Church:



ANY of your readers must have been disappointed that Dr. Manning, a recognized leader of Catholic Churchmen, should have thought it worth while to send you the letter by M. W. T. Conran, S.S.J.E., against Reservation "for purposes of worship".


We who believe in it for such purposes decline to be classed as medievalists, and want no such modern authority as "an infallible Pope". To us it is not a question of authority or history at all, but a simple matter of religious experience. All Catholic Churchmen will admit that we are considering the subject of the sacramental Presence of our Lord Himself, and the wonder to our minds is that Christians were not inspired earlier to extend the time of such Presence beyond the service of the Eucharist itself. While it adds greatly to all services, especially vespers, the principal gain, I believe, is in the opportunity for individual devotion. And any believer in the Real Presence who has visited for a few times churches where Reservation is practised, and has really prayed to the Father through that manifestation of the Mediator, must have felt the privilege of such devotion. Trinity, New York, is perhaps the dearest place on earth to more persons than any other church in the world, but the humblest chapel with the reserved sacrament is unspeakably more blessed. The

architecture of Trinity and much of its ritual are distinctly medieval. The Service of the Passion on Good Friday, nowhere more impressive than at Trinity, was unknown four centuries ago. But our Lord teaches us to think of every "disciple to the kingdom of heaven" as "like a householder, who bringeth forth out of his treasure things new" as well as "old".

We can conceive, and should confidently expect, the time when all Roman pretensions and errors will be consigned to the bottomless pit of oblivion; but can we conceive of the millions now of the Roman obedience ever giving up the Reservation of the Blessed Sacrament for purposes of worship? Dr. Manning is an apostle of the Unity of inclusion. If this is so precious to them that we cannot ask them to give it up, it must be good for them; and if it is good for them it is good for us; not to be adopted generally, but wherever congregations may appreciate the advantage of it.

Warsaw, N. Y., February 24th. FREDERICK W. BURGE.

To the Editor of The Living Church:

N reference to the letter of the Rev. Dr. Manning in your issue of February 21st, may I ask what inference is to be drawn in regard to Reservation and Eucharistic adoration? The same argument as applied to the use of pipe organs in the Church would be somewhat as follows:

1. We can find no authority for such use in the Bible.
2. Nor in the practice of the Early Church.
3. Nor in the Eastern Church.
4. Nor for many centuries in the West.
5. The only other authority is public taste.

But shall we allow such authority, as if it were infallible, to guide us in our public worship? Have not pipe organs been a source of much contention in the Church? An English bishop is reported to have called an organ "a box of whistles". Then, too, in some Protestant churches, during the singing of the hymns, the people turn their backs on the open Bible on the pulpit desk, and stand facing the organ in the gallery.


In view of these important considerations, should we not follow the custom of "Bible days", and the practice of the undivided Church? Ah! there's the rub! In Old Trinity, New York, there are three pipe organs. Catholic Churchmen in business in the down-town district of New York have told me that it would be a great comfort to them to know that in case of emergency they might send to Old Trinity for the reserved sacrament. There are thousands of our laymen in the Wall street district every day, and it would seem altogether fitting that, when the ministry of preaching is doing so much good in the venerable church, provision should also be made there for the ministry of the reserved sacrament in case of sudden need.

Hoboken, N. J., February 21st. GEORGE ERNEST MAGILL.

EQUAL SUFFRAGE FOR CHURCHWOMEN

[ABRIDGED]

To the Editor of The Living Church:

T is with some surprise and amusement that I note in your Philadelphia Letter of February 16th, the cheerful manner in which the "Churchwoman's Association" of the diocese of Pennsylvania claims the honor of "having taken the initiative in a movement destined to be taken up widely, in demanding equal suffrage for women in the councils of the Church."


I am wondering if the members of the "Churchwoman's Association" and Mr. Herbert Welsh, who addressed them, ever heard of the diocese of Western Michigan. It is not a great distance, at least in miles, from Philadelphia. . . . At the diocesan convention which met in June of last year, on motion of the writer, there was adopted a resolution to amend the constitution of the diocese so as to give women equal representation and power and privilege with men. An amendment to the constitution being required, it is necessary that the whole matter come up again at the convention which will meet in May of this year. If the resolution of the convention of 1919 is then ratified, Western Michigan will, we believe, be the first diocese to take this progressive and inevitable action.

BENJ. F. P. IVINS.

Kalamazoo, Mich., February 21st.

[ABRIDGED]

To the Editor of The Living Church:

N the Philadelphia news letter in your issue of the 21st inst. your correspondent reports the beginning of a movement on the part of the women of that diocese to obtain representation in the convention on the same basis as the men. He says: "It was in this same neighborhood that laymen were first admitted into the councils of the American

Church in 1789. Then as now Philadelphia took the initiative."


Your correspondent should be sure that he has his facts "on straight". The convention of the diocese of Pittsburgh completed the necessary constitutional changes in 1917 to give to women the same place and footing in the convention as is accorded to men.

Sincerely yours,

Pittsburgh, Pa., February 23rd. THOMAS J. BIGHAM.

THE MINISTRIES OF HEALING

To the Editor of The Living Church:

T a meeting of the clericus of the Lake Region held in Painesville, Ohio, on February 23rd, Bishop Leonard read a paper on The Ministries of Healing. The subject was handled both historically and in essence. The Bishop first showed that in almost every century since the beginning of the Christian era there have been men who claimed that the Church was neglecting one of its sacred duties by refusing to take seriously the New Testament injunction to heal the sick. Then a careful analysis was made of the present day attempts at mental healing, and the conclusion drawn was that our Church should enter this field with the full assurance that by so doing we could tap untold sources of spiritual energy now almost undreamed of. But a word of warning was offered. There are only a few men among the clergy who have the necessary gifts to make a success of the work. For anyone to assume to be able to heal the sick without due training, and without the necessary gifts, would bring discredit upon the whole subject.


In the discussion which followed it was brought out that modern science is now coming to our aid in this very field. It is now a question of collecting the facts, not a question of doubting the premises. Soon we hope to see this subject placed alongside of the "old time theology" and made a serious study in our seminaries.

Bishop Leonard left a sick room, possibly against the advice of his physician, to keep his appointment with the clericus, and the clergy are deeply grateful for his kindness.

W. J. BARRETT, Secretary.

"APPROACHES TOWARD CHURCH UNITY"

To the Editor of The Living Church:

N the volume entitled *Approaches towards Church Unity*, by Newman Smyth and Williston Walker, published by the Yale University Press, my name appears as one of the signatories of the proposed Concordat with the Congregationalists. This is a mistake.


The members of the original conference invited me to act with them, but after careful consideration of the plan I found myself unable to do so. No doubt the copy for this volume was furnished to the press during the period that I had the matter under consideration, which accounts for the discrepancy between the list of signers as it appears in the appendix to this book and in the final list attached to the document when it was formally presented to the General Convention.

Very sincerely yours,

GEORGE CRAIG STEWART.

"THE SPIRITUAL ELEMENT IN SICKNESS"

To the Editor of The Living Church:

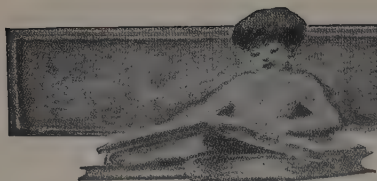
HE article on The Spiritual Element in Sickness, contributed to your issue of February 21st by Dr. Theodore Diller, is most judicious and helpful; and I beg for space in your columns to thank him very earnestly for it.

FRANCIS J. HALL.

General Theological Seminary, New York, February 23rd.

THE AGONY: ITS SECRET POWER

WHEN the tempest comes; when affliction, fear, anxiety, shame come, then the Cross of Christ begins to mean something to us. For then in our misery and confusion we look up to heaven and ask, "Is there any one in heaven who understands all this? Does God understand my trouble? Does God feel for my trouble? Does God know what trouble means? Or must I fight the battle of life alone, without sympathy or help from God, who made me and has put me here? Then does the Cross of Christ bring a message to our heart such as no other thing or being on earth can bring. For it says to us, God does understand thee utterly; for Christ understands thee. Christ feels for thee; Christ feels with thee; Christ has suffered for thee, and suffered with thee. Thou canst go through nothing which Christ has not gone through. He, the Son of God, endured poverty, fear, shame, agony, death for thee, that He might be touched with the feeling of thine infirmity and help thee to endure, and bring thee safe through all to victory and peace.—Charles Kingsley.



Theodore Roosevelt: An Intimate Biography. By William Roscoe Thayer. Boston: Houghton Mifflin Co., 1919. Price \$5.00.

Mr. Thayer disclaims the intention of writing an eulogy of Theodore Roosevelt and the reading of the book seems to warrant this disclaimer. Admiration of the man stands prominent throughout, but, at the same time, there is criticism of his policies whenever criticism seems required. It is interesting to note how very remote the anecdotes of the men and the stirring events of the end of the nineteenth and the beginning of the twentieth centuries appear, as they have been replaced in general thought by the happenings of the past five years. Yet we ought not to forget the marks of his hand that Mr. Roosevelt has left upon many things that have now become accepted as commonplace, as, Civil Service Reform, Preparedness for Peace, Conservation and Reclamation of National Resources, the Pure Food Laws, Trust Control, etc. Nor ought we to forget the part that Mr. Roosevelt played in bringing to an end the Russian-Japanese war; or the value of his literary work. As Mr. Thayer says (p. 78), "If he had not done so many other things of greater importance, and done them supremely, he would have secured lasting fame by his books on hunting, ranching, and exploration."

Perhaps most readers will turn first to chapter 14, "The President and the Kaiser", but here they will find little, if anything, that has not already been told. Mr. Roosevelt "sized up" the Kaiser and his mad ambitions, but he had no reason to anticipate the German propaganda. Chapters 24 and 25 are extremely outspoken in criticism of the present administration in the early years of the great war, and about these chapters controversy will undoubtedly centre. In the face of the present labor agitations, it is interesting to study Mr. Roosevelt's views; he foresaw the clash that must come, and "consecrated his life to prevent revolution" (p. 212). "Stronger than his sympathy for any individual, and especially for those who suffered without redress, was his love of justice" (p. 242). The most animated sections of the book deal with the dramatic Chicago convention. Mr. Thayer concludes (p. 382): "It was the Taft faction and not Roosevelt which split the Republican Party in 1912."

We must trust to history, studying the man in proper perspective, to give a final interpretation; but Mr. Thayer is right in his rejection of the single word "combateness" as that which gives an adequate description of his dominant motive; it may be better described as a hunger, self-sacrificing, when need be, for the realization of justice and equity for all as summed up in the "square deal".

F. H. H.

Social Unrest: Capital, Labor, and the Public in Turmoil. In two vols. Edited by Lyman P. Powell, D.D., LL.D. Review of Reviews Company.

Dr. Powell has many literary ventures to his credit but perhaps none more useful than these two volumes. They consist of short papers from many writers on phases of the general subject. How difficult is the problem the greatly varying opinions here collected show. What is capital? There is no agreement in reply. How do capital and credit function? There are many views. Yet for the most part the papers are constructive and contain real contributions to the solution of the gigantic problem. Albert W. Atwood's paper on The Middleman, and John R. Commons' on Goodwill to Men are especially notable, and the best thinkers of the day are drawn upon for clear, succinct utterances. Not least in value are the several contributions by Dr. Powell himself.

A SERIES of sermons on subjects connected with the war, preached by the Rev. Ernest M. Stires, D.D., chiefly held at St. Thomas' Church, New York, has been published in a single volume. From "The Church Must Lead", preached in February 1918, to the Easter sermon of 1919 entitled "No Sacrifice Without Victory", the sermons cover the various phases of anxiety and of hope, through which the American people passed during those two momentous years. Always cheering, always optimistic, always taking a high stand in questions of national and international morality, Dr. Stires proved a wise guide and prophet when the nation greatly needed him. [*The Price of Peace.* By Ernest Milmore Stires, rector of St. Thomas' Church, New York. E. P. Dutton & Co.]

DR. WORTH M. TIPPY is the secretary of the Social Service Commission of the Federal Council of Churches. Before that he was successful pastor of the Epworth Memorial Methodist Church in Cleveland, where he made a great reputation not only as a preacher but for his social service work. He has embodied this experience in a volume entitled *A Methodist Church and Its Work*, published by the Methodist Book Concern in its series "Training Courses for Leadership". In his book, Dr. Tippy calls attention to the fact that Wesley's inspiration was largely social, saying that "his preeminence lay in the fact that he saw social service as a part of religion and made it such in his labors. He was easily the greatest social worker of his time, not even excepting Wilberforce." Moreover, Dr. Tippy maintains that Wesley "undertook and initiated almost every form of modern social work" and that he learned this at Oxford "when he studied the methods of Christ in the New Testament". The volume is not without considerable value and suggestion to Churchmen.

IRELAND and not the sphinx is the riddle of the universe at the present time, and is far more articulate, not only through its foolish friends and enemies, but through its wise friends and enemies. Francis Hackett is a son of Ireland and at the present time one of the editors of *The New Republic*. In his book which he calls *Ireland: A Study in Nationalism* he gives his ideas of the Irish question with force and ability. Paraphrasing a statement of President Wilson's about Mexico he believes that the country is theirs (the Irish), "the government and the liberty if they can get it—and God speed them in getting it." But a wiser and a greater man than Mr. Hackett would be hard "put to" to give an answer that would satisfactorily settle a question of centuries standing which has been complicated by prejudices of all kinds and mistakes without number. That it must be settled and that speedily seems certain. In the meantime this book will help us understand many of the difficulties of the problem. (New York: B. W. Huebsch. \$2.00.) C. R. W.

THE SECRETARY of the Presbyterian Board of Foreign Missions, Robert E. Speer, in his new volume, *The Gospel and the New World* (Revell, \$2.00 net), shows how the modern movement, with its principle of the self-determination of peoples, the tide of democratic feeling rising among all nations, the new sense of the importance of right racial education, and the increasing need of instrumentalities of just and charitable international interpretation, are setting the work of foreign missions in a new light. In two thoughtful chapters, he takes up the need of emancipating the work of missions in the East from the theological statements and religious experiences of the West, and of a possible restatement of the Christian message in the thought of the Orient. Some of the difficulties which he feels as calling for such a reinterpretation are the peculiar difficulties of Protestantism, but there is food for thought for all of us in his careful (and usually conservative) suggestions.

A SEVERE but just indictment of the attitude of the Papacy during the war is contained in a pamphlet written by Arthur C. Champneys, *Tekel: The Papacy and the War*. It does not make the mistake of under-stating the value of the protests occasionally made by the Pope against some details of German-Austrian warfare, but effectually shows how culpable was the administration of one, infallible in the realm of morals, who made so little attempt to establish morality of conduct when the powerful central empires were the culprits. The Pope, in close and friendly diplomatic relations with the culprits, made a sorry spectacle as the "Vicar of Christ". (G. Bell & Sons, London. 1s. 6d.)

IN *The Drama of the Face* (Revell, \$1.75 net), Dr. Elwin L. House seeks to give a practical Christian application of the principles of modern psychology. The fourteen chapters of the book have been delivered at Chautauquas as sermon lectures, and in the Chautauqua manner they develop this central thought: that to live richly and strongly one must live in conformity to spiritual laws.

THE REV. ALAN PRESSLEY WILSON's tract, *Into the Jaws of Death*, has been translated and published in Chinese dialect. The Chinese version is practically the same as the English, save that the English idiom for the title cannot be reproduced in Chinese; instead, "doors of death", or "death's door", must be used.

Church Kalendar



Mar. 1—Monday.

" 7—Third Sunday in Lent.

" 14—Fourth Sunday in Lent.

" 21—Fifth (Passion) Sunday in Lent.

" 25—Thursday. Annunciation B. V. M.

" 28—Sixth (Palm) Sunday in Lent.

" 31—Wednesday.

KALENDAR COMING EVENTS

March 24—Consecration Bishop-elect of Southwestern Virginia, Trinity Church, Staunton, Va.

Personal Mention

THE REV. JOHN S. ALFRIEND, rector of Zion Church, Charles Town, W. Va., has resigned after eighteen years to take a much needed rest before assuming other work. The vestry in accepting his resignation voted him three months' salary and the use of the rectory for an indefinite period. At a congregational meeting resolutions of affection and deep regret were unanimously passed and a purse of \$700 was presented. The teachers and pupils of St. Hilda's Hall gave him a handsome travelling bag in grateful recognition of his services as chaplain.

THE REV. WALTER S. CAIN has accepted a call to be rector of St. Peter's Church, Paris, and of the Church of the Advent, Cynthiana, Ky., with residence at Paris, Ky. Mr. Cain assumed his new duties March 1st.

THE REV. JULIAN D. HAMLIN, formerly chaplain 19th U. S. Infantry, is now rector of St. John's Church, Newport, R. I., and may be addressed at 15 Chestnut street.

THE REV. CHARLES H. HOLMEAD may now be addressed at Box 392, Wilmington, Del.

THE REV. PHILIP KEMP has entered upon his duties as assistant at St. Mark's Church, San Antonio, Texas, and should be addressed care of St. Mark's parish house, 315 Pecan street.

THE REV. GEORGE LONG has been obliged to go to Excelsior Springs, Mo., to receive treatment for his health.

THE REV. GEORGE MACKEY has been taking duty for the General Missionary of the diocese of Quincy, in the latter's absence in California. When Dr. Davidson returns, in April, he will resume work in Macomb and Bushnell, the Rev. Mr. MacKay continuing at Rushville and Monmouth, Illinois.

THE REV. ROBERT MCKAY, D.D., of Daytona, Florida, has accepted a call to be rector of All Souls' Church, Baltimore, N. C. Dr. McKay will assume his new duties on the First Sunday after Easter.

THE VEN. W. HOWARD MILLS of Western Nebraska will take up work in the diocese of Nebraska on April 1st, with charge of DeWitt and Fairbury, residing at Fairbury.

THE REV. A. G. RICHARDS should now be addressed at 498 Prince avenue, Athens, Ga.

THE REV. CHARLES L. W-RESE should now be addressed at 522 East Center street, Warsaw, Ind.

THE REV. GILES H. SHARPLEY has accepted the chaplaincy of St. Katharine's School, Davenport, Iowa, and should be addressed at 208 Oneida avenue, that city.

THE address of the Rev. CHARLES H. SMITH, D.D., is now 30 Inter Park avenue, Buffalo, N. Y.

THE REV. FRANKLIN C. ST. CLAIR of Peoria, Illinois, is taking a month's vacation after hard experience with the influenza and pneumonia.

THE REV. BARRETT P. TYLER should now be addressed permanently at 1789 Beacon street, Brookline, Mass.

AFTER March 1st the address of the Rev. THOMAS J. WILLIAMS, rector of Christ Church, Davenport, Iowa, will be 1820½ West Third street.

THE REV. GEORGE E. YOUNG should permanently be addressed at 234 W. Morris street, Indianapolis, Ind. He is not in charge of St. Matthew's Church, Irvington, Indianapolis, as given in *The Living Church Annual*.

ORDINATIONS

DEACON

NEW JERSEY.—On the Feast of St. Matthias the Apostle, February 24th, in St. Paul's Church, Camden, N. J., the Bishop of New Jersey ordained to the diaconate Mr. ELWOOD LINDSAY HAINES. The candidate was presented by the Rev. Professor Lucien M. Robinson, D.C.L., D.D. The Rev. Charles A. Behringer preached the sermon. Mr. Haines will take up work as curate in St. John's Church, York, Pa., for the present. He expects to go to Liberia in the autumn.

PRIESTS

COLORADO.—On February 23rd at 10:30 A. M. Bishop Irving P. Johnson advanced to the priesthood in St. Andrew's Church, Fort Lupton, the Rev. HEBER C. BENJAMIN. The Rev. B. W. Bonell was the Gospeller; the Rev. C. H. Brady, the Epistoler; and the Rev. F. W. Sherman read the Litany. Mr. Benjamin is a senior student at St. John's College and has been in charge since last June of the mission at Fort Lupton, where he is doing splendid work.

CONNECTICUT.—In Christ Church, New Haven, on Sexagesima Sunday, the Rev. CHARLES CORNELIUS CARVER was advanced to the priesthood by the Bishop of Fond du Lac, acting for the Bishop of Connecticut, assisted by the Rev. Messrs. W. O. Baker, F. B. Roseboro, Frederick Leeds, Howard LaField, Sheafe Walker, and S. D. Thaw.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or Birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word, including name and address, each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (plainly written on a separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

DIED

ANDREA.—Entered into eternal rest, on Tuesday morning, February 10th, at "Greyfields", the country home of her eldest son, near Taylors, S. C., Mrs. MARY JANE ANDREA, aged 85 years, widow of Auguste Andrea of Italy and Greenville, S. C. She was the daughter of Redmond Grigsby Wyatt of Virginia and Elizabeth Richey, and was born at "Broadmouth", near Belton, S. C.

May she rest in peace, O Lord, and may light perpetual shine upon her. Amen.

CLEMENT.—Mrs. Aurora W. Clement, at the home of her parents, the Rev. and Mrs. Artemas Wetherbee, near Kalamazoo, Mich., February 6th. Burial February 9th, the Rev. James Bishop officiating. She was deeply devoted to Christ and His Church.

"And they shall walk with Me in white; for they are worthy."

ERNST.—Mrs. J. C. ERNST, mother of the Rev. R. P. Ernst, of Marquette, at Toledo, Ohio, February 15th. Interment at Sandusky, Ohio, February 18th.

HAMNETT.—Entered into rest from her home in Greeley, Colorado, on February 13th. KATHARINE (Green) HAMNETT, wife of the late William C. Hamnett and daughter of the late Dr. and Mrs. Alfred W. Green of Germantown, Pennsylvania.

MATHER.—At St. Barnabas' House, 304 Mulberry street, New York, on Sunday, February 15th, SUSAN P. MATHER, for twenty-four years beloved Deaconess-in-charge.

Services in St. Barnabas' Chapel, on February 16th, and at Grace Church, on February 17th. Interment private, at Woodlawn.

"For so He giveth His beloved sleep."

WANTED

POSITIONS WANTED—CLERICAL

CLERGYMAN IN MID-WESTERN CITY will exchange June to September, Washington, Baltimore, Philadelphia, preferred. Rectory included. Light duty. Address KAPPA, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED, AT ST. MARY'S, KNOXVILLE, Ill., for next school year, the following teachers: English (able to take classes in Latin), Science, French, Stenography and Typewriting, Piano, and Elocution. The services of a physical director are also required. Apply to the Rector.

AN EFFICIENT LEADER IN RELIGIOUS education wanted to direct constructive educational work in a New York State parish. Adequate salary for competent person. Write, stating age, training, and experience, to J. G. M., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER wanted in southwestern city. Salary \$1,200. Splendid opportunity for teaching voice, piano, and organ. Good organ; good choir. Address SOUTHWESTERN, care LIVING CHURCH, Milwaukee, Wis.

WANTED IN SOUTHERN CHURCH school for girls, next September, teachers of English, French, Voice, Expression, Physical Director, Office Secretary, and possibly others. Address Box 1842, LIVING CHURCH, Milwaukee, Wis.

WANTED, COMPETENT KINDERGARTNER, Key West. Perpetual summer. Good Churchwoman. Address Rector, St. Paul's, 415 Duval street.

POSITIONS WANTED—MISCELLANEOUS

EXPERIENCED ORGANIST-CHOIRMASTER desires position at once. First-class credentials; loyal Churchman, successful trainer of men and boys; experienced with mixed choirs and choral societies. Good salary and field for teaching necessary; opportunity for reading with rector for holy orders would be desirable. Clergy looking for enthusiastic, devoted, and efficient help along these lines will do well to write without delay to SUCCESS, care LIVING CHURCH, Milwaukee, Wis.

PRINCIPAL OF A LARGE RURAL GRADED school, experienced in social work, and lay reading, desires a position during the summer vacation, from May until October. Will go anywhere, but prefers institutional work in the southern mountains, or cotton mills. Living quarters, board, and small stipend, all the remuneration required. Good credentials. Address L. A., care Box No. 51, R. F. D. No. 3, Hemingway, S. C.

DR. MOTTET, CHURCH OF THE HOLY Communion, New York, has a friend whose place is among the foremost organists, and who is ready to take full charge of the music of a church having either a choir of men and boys or exclusively of adults. The man has an exceptional record both professionally and as to character. Address Number 49 West Twentieth street.

GENTLEWOMAN, WIDOW, DESIRES position as social secretary or companion to elderly lady, or as chaperon for young girl. Has social and secretarial experience. Address Mrs. H. H. BUCKMAN, 1518 Herschell street, Jacksonville, Fla.

A TRAINED AND EXPERIENCED Catholic parish-worker with high credentials desires position. Address PARISH VISITOR, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change. Best credentials. Address CHURCHMAN, care LIVING CHURCH, Milwaukee, Wisconsin.

PARISH AND CHURCH

AUSTIN ORGANS.—IF ANYBODY HAS ever been dissatisfied with an Austin the company has not heard of it. Reputation based on continuous twenty years' service in making organs that are authoritative in tone and construction. There is nothing finer in the world than a fine AUSTIN. Full information on request. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and material for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address Miss MACRILLIE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

FOR SALE.—THREE-MANUAL ORGAN (34 stops) rebuilt by Hall. Tubular pneumatic action throughout. Space needed for new memorial organ. Unquestioned value. Rebuilding will secure fine instrument. Apply **RECTOR**, Bethesda Episcopal Church, Saratoga Springs, New York.

ALTAR AND PROCESSIONAL CROSSES; Alms Basins, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address **Rev. WALTER E. BENTLEY**, Port Washington, L. I., New York.

ORGAN.—IF YOU DESIRE organ for Church, School, or home, write to **HINNERS ORGAN COMPANY**, Pekin, Illinois, who build pipe organs and read organs of highest grade and sell direct from factory, saving you agent's profits.

PIPE ORGANS.—If the purchase of an organ is contemplated, address **HENRY PILCHER'S SONS**, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

FOR SALE.—GREEN EUCHARISTIC VESTMENTS. Never worn. Very beautiful. Price \$150. Cheap at \$300. Address **S. A. PORTER**, Berlin, Md.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address **SISTER IN CHARGE ALTAR BREAD**.

HOLY NAME CONVENT, 38 Hope street, Stamford, Conn. Priests' Hosts, 1 cent. People's, stamped, 25c per 100; plain 20c per hundred.

SAINT MARY'S CONVENT, PEEKSKILL, New York.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for travelling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. **MOWBRAY'S**, Margaret street, London, W. 1 (and at Oxford), England.

BOARDING—ATLANTIC CITY

SOUTHLAND.—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting-room, gymnasium, roof garden. Terms, \$5 per week, including meals. Apply to the **SISTER IN CHARGE**.

TEA ROOM—NEW YORK

THE VIRGINIA TEA ROOM, Fifty-seventh street and Seventh avenue, New York City, opposite Carnegie Hall. The Fifth avenue bus No. 5 passes the door. Owned and managed by Southern women. Luncheon 75.; dinner \$1.25.

HOSPITALS—NEW YORK

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th street. Under the care of Sisters of St. John Baptist. For women under 60 years recovering from acute illness, and for rest. Terms \$3 to \$5 per week. Private rooms \$10, \$20. Apply to **SISTER IN CHARGE**.

SCHOOL FOR NURSES

THE NURSES' TRAINING SCHOOL OF ST. JOHN'S HOSPITAL, Brooklyn, N. Y., gives full training for becoming a Registered Nurse. The average remuneration for the three years' course is \$148 a year. Application blanks sent on request.

MISCELLANEOUS

POST CARDS OF EPISCOPAL CHURCHES.

I wish to dispose of my stock of cards at two cents each in lots of 50 or more; \$7.50 for 500 cards (no duplicates). Former prices five and ten cents each. Nearly every state in the Union represented, but supply of some cards very limited. An excellent opportunity to start a collection. Address **A. MOORE**, 588 Throop avenue, Brooklyn, N. Y.

IS CHRISTIAN SCIENCE SCRIPTURAL?

By Mrs. Madeline K. Perrin. A searching analysis of the question, containing some inside information for the Clergy. See review on page 364 of **THE LIVING CHURCH**, January 17th. Price 25 cents per copy, postpaid. With liberal discount in lots of six or more. Address **FRANKLIN HUDSON PUBLISHING CO.**, Kansas City, Mo.

SISTERS ENGAGED IN EDUCATIONAL work need large house in New York for school for little boys of moderate means. Will anyone interested in lending house for spread of Catholic Faith in this way address **SISTER SECRETARY**, care **LIVING CHURCH**, Milwaukee, Wis.

LOOSE LEAF BOOKS. A GENUINE leather Cover, Loose Leaf Memo book. 50 sheets paper. Your name stamped in Gold on Cover. Postpaid 50 cents. **LOOSE LEAF BOOK CO.**, Box 6, Sta. L., New York City, Dept. 22.

FLORENTINE CARDS REPRODUCTIONS of the great masters, in colors (including Madonnas), ten cents each. Fra Angelico's Angels in sets, \$1.50 each. Address **C. ZARA**, Box 4243, Germantown, Pa.

TRAINED NURSE WITH BEAUTIFUL home will board and care for chronic cases, or elderly men or women. Address **PROFESSIONAL**, care **LIVING CHURCH**, Milwaukee, Wis.

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago.
(Five minutes from Loop via Madison St. cars.)
Sunday services—7:30, 8:30, and 11.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The newer features of the Brotherhood's service to the Church include the intensive training of parish groups of men in stated forms of parish work, rehabilitation of the Junior Department, the adoption of a plan of individual Associate Membership, and such an adaptation of the old principles of the Brotherhood to the new needs of the Church as shall increase its usefulness to the Church.

On request a copy of the Brotherhood's official magazine, *St. Andrew's Cross*, and samples of other general literature of the Brotherhood will be forwarded.

THE BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its **CORRESPONDING SECRETARY**, 281 Fourth avenue, New York.

RETREATS AND QUIET DAYS

BOSTON.—There will be a day of retreat for young women at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass., on the Third Sunday in Lent, March 7th. Conductor, the Rev. Frederic W. Pitts, rector of St. John's Church, Roxbury, Mass.

BROOKLYN.—The annual retreat for the women of Long Island and Greater New York will be held on Friday, March 26th, from 10 A. M. to 4 P. M. in St. Paul's Church, Clinton and Carroll streets, Brooklyn. Conductor, the Rev. John Fetherstonhaugh Briscoe of England. Tickets for luncheon will be forwarded free of charge upon application to the **SECRETARY**, St. Andrew's House, 199 Carroll street, Brooklyn. The church may be reached by Court street car from Brooklyn Bridge, Manhattan; or from Borough Hall subway station. It is one block west of Court street on Carroll street.

BROOKLYN.—Annual acolytes' retreat for Greater New York and vicinity will be held in St. Paul's Church, Clinton and Carroll streets, Brooklyn, on Saturday, March 20th, from 5 P. M. to 9 P. M. Those desiring to attend should apply to the **CHAPLAIN**, St. Andrew's House, 199 Carroll street, Brooklyn, N. Y.

CAMDEN.—There will be a quiet day for women in St. Paul's Church, Camden, N. J., on Tuesday, March 16th. Conductor, the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey. Atlantic City, Burlington, Camden, and Woodbury districts especially invited. Women wishing to attend will please notify Mrs. C. V. D. JOHNE, 109 W. Maple avenue, Merchantville, New Jersey.

NEW YORK.—The Rev. Dr. Barry will conduct a retreat for the Associates of the Sisters of the Holy Nativity and other women on Tuesday, March 16th, at the Mission House of St. Mary the Virgin, 133 West Forty-sixth street. Apply to the **SISTER IN CHARGE**.

NEW YORK CITY.—A day of devotion will be held at the Church of the Transfiguration, No. 1 East 29th street, New York, Tuesday, March 16th, for the New York Altar Guild and their friends. Conductor the Rev. Charles S. Hutchinson, D.D., St. Clement's Church, Philadelphia. Holy Communion 9:15. Addresses 10 and 11:15 A. M., 2:30 P. M.

All who care to attend will be welcome.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church School supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address **Information Bureau**, **THE LIVING CHURCH**, 19 So. La Salle street, Chicago, Ill.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. New York Office of **THE LIVING CHURCH**. Sunday School Commission, 73 Fifth avenue. R. W. Crothers, 122 East 19th St. Brentano's, Fifth Ave. and East 27th St. Church Literature Press, 2 Bible House.

BALTIMORE:

Lycett, 317 N. Charles St.

BUFFALO:

Otto Ulbrich, 386 Main St. St. Andrew's Church, 166 Goodell St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St. Smith & McCance, 2 Park St.

PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts. Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward & Lothrop.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.

The Cathedral, 117 Peoria St.

Church of the Redeemer, East 56th St. and

Blackstone Ave., Hyde Park.

A. C. McClurg & Co., S. Wabash Ave.

Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.).

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

A. C. McClurg & Co. 218 South Wabash Avenue. Chicago, Ill.

Housing and the Housing Problem. By Carol Aronovici. (75 cts. net.)

The Macmillan Company. 66 Fifth Avenue. New York City.

Armenia and the Armenians. From the Earliest Times until the Great War (1914) By Kevork Aslan. Translated from the French by Pierre Crabites. With a Preface on The Evolution of the Armenian Question by the Translator.

Longmans, Green & Co. Fourth avenue and 30th street. New York City.

The Town Parson. His life and Work. Being the substance of the Pastoral Theology Lectures delivered before the University of Cambridge, and at King's College, London, in the year 1914. Now written out and enlarged by the Rev. Peter Green, M.A., Rector of St. Philip's, Salford, Canon of Manchester, Chaplain to H. M., The King. With a Preface by the Right Rev. Edward Stuart Talbot, D.D., Lord Bishop of Winchester. \$2.25 net.

PAPER COVERED BOOKS

Longmans, Green & Co. Fourth avenue and 30th street. New York City.

Prayers for To-Day. Lessons of the War to be Wrought Out in Days of Re-Construction. By L. H. M. Soulsby. I. National Thanksgiving; II. National Needs; III. Unity of Christians; IV. Prayers for Workers. (45 cts. net.)

PAMPHLETS

The Interchurch Council. Witherspoon Hall, Philadelphia, Pa.

Reports and Plans for The Interchurch Council on Organic Union. February 3rd to 6th, 1920.

Milwaukee Orphans' Asylum. 430 E. North avenue, Milwaukee, Wis.

Seventieth Annual Report of the Milwaukee Orphans' Asylum, 1919.

City Mission Baltimore and Vicinity. Baltimore, Md

Report of the Superintendent of the City Mission, Baltimore, Maryland.

Extension Department, Community Service. 15 East 40th street. New York City.

What New York Did for Fighting Men through New York War Camp Community Service in the World-War of 1917-1919.

St. Ann's Church of Morrisania. New York City.

The Messenger. Containing Reports of Work from October 1918 to January 1920.

The League of Texas Municipalities. Austin, Texas.

Texas Municipalities. Published bi-monthly. January, 1920. (20 cts. per copy.)

BULLETINS

General Theological Seminary. Chelsea Square. New York City.

The Bulletin of the General Theological Seminary. Complete List of Alumni corrected to October, 1919.

University of Virginia. Charlottesville, Va.

University of Virginia Record Extension Series. Rural Life Conference, July 22nd to 25th, 1919.

YEAR BOOKS

From the Authors

1920 Year Book, St. Bartholomew's Parish, New York City.

NEW CHURCH SCHOOL FOR GIRLS

NEXT SEPTEMBER, at Knoxville, Illinois, a new school for girls, to be known as Bishops' Hall, will be opened under the rectorship of the Rev. Dr. Francis L. Carrington, with Miss Ethel Middleton as principal. The school is intended for girls of Church families which cannot afford the high tuition rates of most Church schools. For the first term the school will be limited to twenty girls, who will be instructed in college preparatory or high school subjects. A fee of \$250 will pay all expenses for room, board, and tuition, with additional expense for pocket money, laundry, and books.

A convenient and beautiful property has been secured for the school, and its furnishings will be equal to those of the average Church school for girls. It is hoped that the institution may soon rank as one of the most efficient of our preparatory schools. As at Kent School for boys the pupils will render such service as would reasonably be required of them at home. Under direction of a matron they will keep their rooms neat and clean, and take turns in giving dining room and other service, thus gaining practical experience as home makers.

The pupils will enjoy all recreational and educational advantages of St. Mary's Junior College, and will attend services at St. Mary's Collegiate Church. Every application for admission must be signed by the rector of the parish with which the prospective pupil or one of her parents is connected.

IMMEDIATE NEED AT KEARNEY ACADEMY

AN "S. O. S." CALL is sent out by the Domestic Secretary at the Church Missions House in regard to Kearney Military Academy, a Church school for boys, at Kearney, Neb., in the missionary district of Western Nebraska.

This year, it is stated, began as the best in the history of the institution from the standpoint of enrollments. Early in January an epidemic of "flu" caught sixty-two of the boys. Those who were well were sent home. Nurses could not be procured to care sufficiently for the rest, and Bishop Beecher gave himself to the task of helping to nurse the sick. Four boys out of the sixty-two died.

This difficulty passed and the school was reopened on February 2nd. On the 19th the boiler room and laundry were burned to the ground. They were insured but it will require some \$3,600, in addition to the insurance, to rebuild them. A temporary boiler will be attached to the steam lines and will

be protected by a tent, but the boys must be kept warm and the school must be kept going at its former high level.

"Who will come to the help of the Bishop in this crisis?" asks the Domestic Secretary. He hopes that many will. Thirty-six people sending \$100 each would cover the immediate need, and a great many will probably be ready to be of some assistance if they cannot help to that extent.

The Domestic Secretary is the Rev. Francis S. White, whose address is Church Missions House, 281 Fourth avenue, New York. Such remittances may be sent to him, or to Bishop Beecher, or to THE LIVING CHURCH.

PRAYER BOOK COMMISSION

THE PRAYER BOOK COMMISSION met in New York on February 3rd and 4th. In view of the fact that Dr. Parsons has been made Bishop and that Mr. Pepper has resigned, it was voted to elect two presbyters and two laymen, thus making eight of each order. Those elected were the Rev. Dr. Herbert M. Denslow, the Rev. Dr. Charles Morris Addison, Professor Charles Sears Baldwin of Columbia University, and Mr. J. R. Anderson of Savannah, Georgia.

The Commission organized by the appointment of seven committees, among which are a Committee on Study of Proposals for Revision in the Church of England and other parts of the Anglican Communion, and a Committee on the Revision of the Psalter Text. Upon the latter, in addition to members of the Commission, were appointed Bishop Hall of Vermont, Bishop Faber of Montana, Dean Fosbroke of the General Seminary, and the Rev. E. deS. Juny.

It was the general sentiment that the Report to be presented to the next Convention would be substantially that presented at Detroit, a very large portion of which has not been acted upon at all. Changes will be only such, doubtless few in number, as may seem desirable for weighty cause. The Report substantially as it stands is now before the Church for careful study, that the Convention may come to its work after full discussion.

There are certain parts of the Report which do not involve revision of existing formularies, which the Church may desire to use. In regard to this the Commission took the following action, namely:

"Resolved, That this Commission suggest to the several Bishops in the Church that, if they should desire to authorize the use of any part or parts of the new Offices and Prayers in the Second Report of the Commission which are suitable for occasional use, the Commission is prepared to arrange for the printing of such parts through the Macmillan Company at the expense of the purchaser."

As already various bishops show a desire for such publications, pamphlets may shortly be available. They will probably be four in number: one to contain Prayers and Collects; a second, containing the two Offices of Instruction; a third, giving the Office for the Burial of a Child; and a fourth, certain other new Offices.

The Commission gave careful consideration to matters referred to it by the Convention, as well as suggestions from many other sources, and suggestions favorably acted upon will appear in such revision of the Report as may be presented at the next Convention.

Information was received from the secretaries of the two houses of Convention in regard to changes in the Prayer Book now finally ratified. These will shortly be published by the Custodian.

ANNUAL CONVENTIONS

SUMMARY

LEXINGTON made women eligible to the council; increased the Bishop's salary, adopted a definite diocesan programme, including continuation of the Nation-wide Campaign, and established a bureau of publicity.—ARIZONA's work was chiefly routine. The Bishop appointed a commission on Church architecture.

LEXINGTON

THE COUNCIL of Lexington was held in St. Andrew's Church, Fort Thomas (Rev. W. B. Dern in charge), on February 10th and 11th. It was in session two full days, the evening sessions being devoted to the Nation-wide and Sewanee Campaigns, recently held in the diocese, and to diocesan and general Missions and Social Service.

Legislation of progressive nature marked this council. Steps were taken to commemorate the twenty-fifth anniversary of the diocese, and the 125th anniversary of the beginning of services in the Cathedral parish, Lexington, which will occur on January 30, 1921. A service in memory of those of the diocese who made the supreme sacrifice in the world war was held at the opening session.

The opening session of the council took place on February 10th, with the Holy Communion, Bishop Burton being celebrant, assisted by the Rev. Alexander Patterson, senior presbyter, and the Rev. George H. Harris, president of Margaret College, Versailles. During this service the war service honor roll was read, with the names of 276 members and adherents of the Church in this diocese who undertook war work; and J. S. Arkwright's hymn, *The Supreme Sacrifice*, was sung in memory of the twelve who laid down their lives, one of whom was killed in action.

The Bishop's address presented a year's programme of aim and endeavor, containing both an ideal to work for and special objects to attain. The diocesan institutions were shown to be thriving and the missionary work growing. Sunday schools are developed at mission points, and grants have been received from various sources to strengthen developing work.

The council organized with election of the Rev. J. Howard Gibbons as secretary, and the Rev. Henry P. Manning as assistant secretary.

Other elections:

Treasurer of the diocese, Mr. C. H. Edge, Lexington.

The Standing Committee was reelected.

Examining Chaplains (nominated by the Bishop and approved by the council): The Rev. George H. Harris, the Rev. J. Howard Gibbons, the Rev. J. C. Stephenson.

Deputies to the Provincial Synod: The Very Rev. R. K. Massie, D.D., the Rev. Messrs. J. Howard Gibbons, George H. Harris, W. B. Dern, John Gass, J. C. Stephenson; Messrs. A. D. Cole, Henry Higgin, J. E. Keller, W. E. Swift, A. C. Hunter, C. N. Harbison. Alternates were also elected.

Legislation during the two days of the council included the following: The canons were amended to make women eligible to the diocesan council, by substituting for the

word "male" in Canon II, Section 2, the word "adult", the canon to read, "may elect . . . from the resident adult communicants". Action was also taken to bring the canons into line with those of the General Church.

In keeping with the recognition by the Church of the contribution to the work of the Church by the women, the diocesan trustees of the University of the South, at Sewanee, were directed to request the authorities of that institution to give serious consideration to the question of admitting women to the University.

The salary of the Bishop of the diocese was increased \$600 per annum beginning April 1, 1920. Following the reading of the telegram from the Presiding Bishop and Council of the Church, announcing the decision to make the work of the Nation-wide Campaign permanent and urging the continuance and strengthening of parochial and diocesan campaign organizations, the Campaign Committee of this diocese was continued for the current year, and a diocesan Bureau of publicity created, which shall undertake to get into every Church family a general Church paper and the official organ of this diocese. This work of publicity is but part of a larger and far reaching programme presented by Bishop Burton to the council and adopted by it. This programme, presented as a "follow up" plan in the Nation-wide Campaign, covers seven printed pages of an ordinary sized pamphlet and deals with the spiritualities and temporalities of the diocese; Church Extension, Religious Education, and Christian Social Service. Stress is laid upon spiritual revival through the Sunday school, Holy Communion, and Preaching Missions; progress, justice, and efficiency in the King's Business; the supreme ideal "every place with a minister"; and the strengthening of the diocesan institutions, whose "needs are created and made imperative by increasing patronage and success". This programme is one of aim and endeavor, to be begun now and worked for through the coming years. Special committees were charged with the special objects of endeavor for this year; the Sunday school, Confirmation, Church attendance; universal and proportionate giving, increase of parochial salaries, meeting of all financial obligations, and a business-like conduct of parochial affairs; ministrations to isolated communicants, with increased consistent use of the office of the lay reader; and increased effective work of our diocesan institutions in Religious Education and Christian Social Service.

St. Andrew's congregation, Fort Thomas, where the council was held, petitioned for admission as a parish; and, all canonical requirements having been met, the petition was granted.

The diocesan Board of Religious Education was directed to arrange for a diocesan Sunday school institute, in furtherance of the programme adopted.

Margaret College is to be known hereafter as "Margaret Hall", the change of name being authorized by action of the council.

January 30, 1921 will mark the twenty-fifth anniversary of this diocese, and the 125th anniversary of the beginning of services in the Cathedral parish. The minor chapter of the Cathedral was charged with

arrangements for observance of this two-fold anniversary, probably in connection with the next council, which, by invitation, will meet at Christ Church Cathedral.

The evening sessions were in the nature of special services. Tuesday evening was devoted to reports from the Nation-wide Campaign and from the Sewanee endowment campaign, recently held simultaneously. Neither campaign has been completed in every congregation; but reports though not complete were encouraging.

The service pledge cards included one offer of full time in social service work. The two campaigns lack about \$4,000 respectively to meet their annual quotas. The Nation-wide Campaign, with an annual quota of \$24,709.10, reported pledges amounting to \$20,372.50 annually; and the ing was held, with constantly increasing Sewanee endowment campaign with an annual quota of \$10,000 reported \$6,750.65 in annual pledges and cash.

The Wednesday evening (closing) session, devoted to diocesan and general Missions and Social Service, heard a stirring address by the Rev. John Gass, on the Crisis of Opportunity, as related to General Missions.

ARIZONA

THE ANNUAL CONVOCATION met in Trinity pro-Cathedral, Phoenix, from February 10th to 13th, assembling at 10:30 on Tuesday. After the Holy Communion, Bishop Atwood delivered his annual address. He gave a brief sketch of some of the principal things done at the General Convention, mentioning the opening of the House of Bishops, to the public, as a step toward democracy. He referred to the creation of the Presiding Bishop and Council, as making for greater efficiency. He said that the proposed Concordat was a step toward unity, based on the principles enunciated in the Lambeth-Chicago Quadrilateral. He declared that the refusal of the Church of Rome, alone, among the Churches of Christendom, to participate in the proposed conference on Faith and Order would mean the isolation of the Roman Catholic Church.

Anarchy, he said, must be suppressed but there was danger in wholesale deportations without legal process, in the prohibition of orderly procession, and in the exclusion of duly elected members of a state legislature from their seats. This Church stands for lofty idealism and must take risks in order to bring about the Kingdom of God.

On Tuesday evening an illustrated lecture on the Verde district, about Jerome, was delivered by the Rev. H. C. Smith of Christ Church, Jerome, after which the Bishop gave a reception to the delegates, the Woman's Auxiliary, and the Girls' Friendly Society, as well as the people of Phoenix.

On Wednesday evening, at a public meeting, in the Cathedral House, addresses were delivered by Mr. E. C. Clark, of Tucson, on the Nation-wide Campaign, by Dr. H. H. Foster of the University of Arizona on *The Function of the Church as an Educator*, and by Mrs. Biller, Women's organizing secretary to the President and Council, on the Domestic Missionary work of the Church. On the second day, Dr. Foster presented a report on the results of a questionnaire recently sent out by him to the clergy and

Sunday school superintendents, with a view to determining the efficiency of the Sunday schools. His conclusion was that the Sunday school of the Church in Arizona needed to give more attention to teacher training and to the Sunday school children thirteen years of age and upwards. If the children of this age were allowed to drop out of school, it was inevitable that there should be a dearth of trained teachers.

A report on the work of the General Convention was presented by the Rev. W. J. Dixon, clerical deputy. He also, as diocesan chairman of the Nation-wide Campaign, presented a report of the Campaign in Arizona.

On Tuesday morning, Dean Scarlett conducted a service as a continuation of the healing mission held in Trinity Pro-Cathedral the week before. On Wednesday morning, the Rev. F. J. F. Bloy conducted a devotional service for the Girls' Friendly Society and the Woman's Auxiliary, and on Thursday morning Dean Scarlett conducted a service on personal religion, on the same morning, convocation was addressed by the Rev. Byron Holley, one of the speakers sent out by the Central Committee of the Nation-

wide Campaign. Reports of institutions and mission fields followed.

In accordance with the provisions of a resolution of General Convention, Bishop Atwood appointed a Commission on Church architecture.

Mrs. Biller's presence was of great service to the Woman's Auxiliary and the Girls' Friendly Society as well as to convocation. She addressed the two women's organizations and also a joint session of the Woman's Auxiliary and convocation on the proposed changes in the women's organizations of the Church.

Delegates to the Provincial Synod: The Ven. J. R. Jenkins, the Rev. Messrs. W. J. Dixon, H. S. Brewster, F. J. F. Bloy; Dr. H. H. Foster, Tucson, Mr. V. O. Wallingford, Phoenix, Hon. J. J. Hawkins, Prescott, and one other.

Archdeacon, the Ven. J. R. Jenkins. General Missionary, the Rev. Bertrand R. Cocks. Secretary, the Rev. Bertrand R. Cocks. Treasurer, Mr. Nathan G. Marford, Phoenix. Chancellor, the Hon. E. W. Lewis, Phoenix. Registrar, the Ven. J. Rockwood Jenkins. Treasurer Nation-wide Campaign, Mr. V. O. Wallingford, Phoenix.

CANTERBURY CONVOCATION RELEASES WELSH BISHOPS

To Form Province in Wales—Prospective Religious Gatherings—Seeking Political Rights for the Clergy

The Living Church News Bureau }
London, February 13, 1920 }



THE first Convocation of 1920, which opened on Tuesday last at Westminster, will prove memorable in the annals of these assemblies. The Archbishop and bishops of the Southern Province were indeed making Church history when the first act of the new session was to declare the four Welsh bishops released from their allegiance to Canterbury in order that they might constitute a separate Province for Wales. An unprecedented thing, too, was the presence of the Archbishop of York as a witness.

On the subject of the severance of the Welsh dioceses from the Province of Canterbury the Archbishop spoke with great feeling, and it was an impressive moment when, addressing the Welsh bishops, he said: "My brothers, solemnly, affectionately, and hopefully, we who remain in these Convocation halls wish you Godspeed." In the course of his opening address to the members of both the Upper and Lower Houses the Archbishop spoke of the past and the future relationship of the Welsh dioceses with Canterbury, and emphasized the fact that it was not possible to exaggerate the extent of the severance. "In future," he said, "the unity that existed between them would be less automatic, less machine-made, owing to the altered circumstances, but for some practical purposes it would be stronger than ever."

An important section of the Archbishop's address was that in which he dealt with the new National Assembly, which he described as one of the greatest changes ever made in the legislative machinery of the Church. His Grace frankly recognized the fact that the dangers depicted and the fears suggested by the minority which opposed the change were not altogether groundless, and urged those who shared with him the belief that

they had done the right thing not to overlook these difficulties. He asked his hearers to recognize the sacred interest, the gravity and responsibility to the Church and country, of being the men on whom it devolved to be the inaugurators and the first members of the new Assembly. "It was theirs," he said, "to handle aright the new enterprise—the product of years of discussion and preparation, and the sequel of much enthusiasm and many prayers." Both houses received with satisfaction the announcement that it was hoped to hold a short initial session of the National Assembly in June, and a full session in the autumn.

ECCELESIASTICAL APPOINTMENTS OF THE CROWN

As I foreshadowed in a previous letter, a very significant debate took place in the lower house on the subject of crown appointments to ecclesiastical offices. The resolutions presented I have already acquainted you with. The report of the joint committee dealt largely with historical facts, showing that vital changes have taken place. The existing system is inherited from a time of personal government when the sovereign was the coordinating influence of the state. When the king's authority passed into the hands of Parliament the civil power became the exerciser of the royal supremacy—but the civil power had no longer a religious character. In the course of the debate it was shown that alternative methods to crown appointments had not always worked satisfactorily, but they were improving. Archdeacon Dundas, who spoke at some length, believed there would be more cooperation in the future between parties in the Church. The episcopate, he said, ought to represent all the elements of the Church's life. It was not enough to shut out heretical and improper appointments—what the Church wanted was the best possible men. The Church had at present no security that the Prime Minister knew anything whatever about the names to be submitted by him to the Crown, and it was essential that he should have a body of competent advisers. An amendment to the first resolution, "that

the President of Convocation should be requested to approach the Prime Minister and ask his consent to a plan whereby a Standing Committee of representative Churchmen might be empowered to bring before him the names of suitable persons for bishoprics," was brought forward by Canon Macleane, who said it would be highly derogatory to Convocation to approach as supplicants a mere servant of the crown, acknowledging the Prime Minister for the first time as their master. It was the sovereign personally who stood in relation to the Church, and Convocation had the ancient right of approaching the throne direct. He therefore moved to substitute "the Throne" for "the Prime Minister," and this alteration was unanimously approved.

MINISTRY OF WOMEN

A recommendation was made in the report of the Committee on the Ministry of Women that women should be allowed to speak and pray in consecrated buildings under regulations laid down by the bishop, at services and meetings other than the liturgical services of the Church. Dr. Temple spoke in support of the recommendation and said he would have liked liberty for women to preach at any service other than the Holy Communion.

He was opposed by the Dean of Canterbury, who said that, although religious orders for women had been happily revived, public preaching was quite another thing. After an animated debate the committee's recommendation was rejected by a majority of one vote only—46 to 45.

As a result of this vote the Archbishop subsequently announced that, as the lower house had rejected the recommendations of the joint committee without putting forward any other constructive proposals, he thought it would be better if the upper house postponed their consideration of the matter until after it had come before the Lambeth Conference. The postponing of the discussion was not a hostile act, but was proposed with a view to giving the best possible attention to the proposals of the largest and most authoritative body before whom the matter could come.

The Archbishop of Canterbury referred in the upper house to the poverty of the clergy. It was a fact, he said, that those who had the severest economical strain laid upon them were people with small fixed incomes, and among them there were none upon whom the pressure fell more heavily than upon the clergy, and especially those whose income came from tithe. It was beginning to be realized by the people of England that there were no people more hardly hit than the clergy in town and rural parishes. The new act for the union of benefices might bring some relief, and the Queen Anne's Bounty authorities were helping in regard to dilapidations.

In regard to the quite intolerable condition of things in connection with the rating of tithe-rent charge, there could be no question that the public was now awaking to the unfairness of the present system, and it was possible some revision might be given by legislation. They were still awaiting a letter from the Chancellor of the Exchequer on the subject. The Central Church Fund had given a large sum towards meeting the present difficulties, but the real necessity was that people should realize to how great an extent they had been living, so far as spiritual ministrations were concerned, upon the beneficence of people of long ago.

On Wednesday, Lord Parmoor, presiding over the sitting of the Canterbury House of Laymen, said that meeting denoted the end of one of the greatest movements in the Church in modern times for giving to laymen their due place and influence in the

councils and work of their Church. If the House of Laymen had not been established on a voluntary basis, they would not now be approaching the new era of development contained in the Enabling Act. In the ordinary way the House of Laymen would not meet again. Their work, for good or evil, as a voluntary body was done.

CONVOCATION OF YORK

At York Convocation, on Thursday, the Archbishop of York, speaking in support of a resolution commending the Union of Benefices Act to the careful consideration of the diocesan authorities, said that a very general union of small benefices was one of the most urgent needs of the Church. The position was very serious, and if they desired to have resident married clergy, educated persons, they must either in a degree hitherto not contemplated raise money to maintain them or else very drastically reduce the number of separate cures throughout the country. Where any steps were taken to augment endowments, they must see that only those parishes were permanently endowed which ought after close inquiry to remain separate.

ANGLO-CATHOLIC CONGRESS

The Anglo-Catholic Congress bids fair to be one of the most significant religious events of the year. It is important that Church people should realize the purposes the promoters have in view, which ought to enlist the enthusiastic support of all who stand wholeheartedly for the Catholic cause. It is intended as a demonstration of strength, and to make it plain that numerically as well as intellectually the Catholic party stands for a great deal more than most people are apt to imagine. It is designed further to set forth the Faith in its fulness, and thereby to strengthen the faithful.

The Congress will prove in the truest sense of the word evangelical. It does not deal, nor profess to deal, with any one aspect of the Catholic Faith, but to present it in true and just proportion.

It is now announced definitely that the executive committee has made final arrangements with regard both to date and place. The sessions will be held in the Queen's Hall, in the west end of London, on June 29th, 30th, and July 1st.

LAMBETH CONFERENCE

From this it will be seen that the Anglo-Catholic Congress will immediately precede the Lambeth Conference, which will begin on Saturday, July 3rd, with a reception in Canterbury Cathedral, and will meet at Lambeth Palace for the whole of the following week, Monday, July 5th, to Saturday, July 10th. After a fortnight's adjournment, during which committees will deliberate on the different matters referred to them, the Conference will reassemble on July 26th, concluding its session on August 7th.

ON POLITICAL RIGHTS OF THE CLERGY

Canon Adderley presided over an enthusiastic meeting at the Hoare Memorial Hall yesterday, when a resolution was passed urging repeal of the laws by which the clergy are debarred from sitting and voting in the House of Commons, and the clergy and ministers of the Free Churches are made ineligible for election to municipal corporations (other than certain borough councils); also claiming admission of ministers of religion to the full rights of citizenship. A letter was read from the Lord Chancellor, expressing his entire approval of the bill, to be again introduced in Parliament this session, having these objects in view.

GEORGE PARSONS.

CANADA FORWARD MOVEMENT APPROACHES SECOND GOAL

Some Results — Interchurch Coöperation — The Church College — National Educational Council

The Living Church News Bureau }
February 25, 1920 }



THE total amount subscribed to the Anglican Forward Movement now amounts to over \$2,800,000, and as the canvass is still going on and there are many parishes yet to be heard from, it is confidently expected that it will soon pass the new mark of \$3,000,000. It is estimated that about 18,000 women and 15,000 men took part in either the preparatory work or the financial canvass, and in some cases in both. It is expected that the number of subscribers will be about 100,000, and that about forty per cent. of the subscriptions will be paid in cash.

St. Paul's, Toronto, now heads the list of parishes with subscriptions amounting to over \$78,000. St. Simon's, Toronto, making a close second with over \$76,000. A man subscribed \$1,200. On receiving the official receipt he felt it was not enough, sent back the receipt and asked for a new card, as he wished to increase his subscription to \$5,000. The pledges from one diocese on the prairie include nine acres of wheat.

Calgary reports: "You will rejoice to know that the Blackfeet Indians are contributing 50 cents each per month, which makes a total subscription of over \$500. Two Indians have made the canvass and are collecting each month. The Sarcees, a smaller tribe, are contributing \$200."

The children of St. Peter's Indian Mission, Hay River, are making a real sacrifice, in that for eight whole months they are giving up their spending money, which amounts to from \$2 to \$4 per child.

An important meeting of the Central Executive Committee of the Anglican Forward Movement was held on Tuesday evening to size up the situation, and to make plans for the future. Enthusiastic votes of thanks were tendered the chairman of the committee, the Bishop of Huron; the Dominion organizer, Canon Gould; the Dominion publicity secretary, the Rev. Dr. W. E. Taylor; the organizing secretary for the Dominion W. A., Mrs. Willoughby Cummings, D.C.L., and Mrs. H. B. Warren, who provided room in her house for the mailing of literature.

Mr. Evelyn Macrae, the lay organizer of Toronto, who took charge so splendidly of the Dominion work when the staff were laid by with the "flu", was appointed Commissioner of the Anglican Forward Movement to take general oversight collecting the deferred payments, of extending the work to points at present either unreachd or only partially covered, and of representing the work generally at diocesan synods and other gatherings. Mr. Macrae is a well-known Churchman and president of the Brotherhood of St. Andrew in Canada, and his business qualifications as well as his loyal and devoted interest will at once commend the appointment everywhere. A special sub-executive was also appointed.

A bulletin outlining the results of the Movement, recording the totals received to date, and giving other information, will be sent to the subscribers in March, and at intervals later.

The committee also named a committee

of bishops, priests, laymen, and women, with power to add to its number, to consider conserving and extending the spiritual results of the movement and the enlarged interest it created.

The committee decided to ask the Primate to name Sunday, March 14th, as a day of thanksgiving for the blessings received.

As to Coöperation with the Denominations

The editor of THE LIVING CHURCH in last week's issue in congratulating the Canadian Church on the success achieved, wrote: "Whether any embarrassment attended the movement from its relation to similar movements among others we are not informed and shall be interested in learning." THE LIVING CHURCH's Canadian correspondent in reply to the suggestion will seek briefly to look back and weigh the effects of the United National Campaign aspects upon the Anglican Forward Movement. The autonomy of the coöperating communions was carefully guarded, and the only embarrassments that may occasionally have been created were due to press reports or to remarks by speakers of other communions at joint meetings.

In the main the advertising carried both in the press and in posters by the committee of the United National Campaign was unobjectionable in its wording. Unofficial press reports of the progress of the movement and of joint mass meetings in its interest often spoke of the "five great Protestant Churches", in which the Anglican was ranked as one. But this attitude of mind was in no sense created by the movement. It is largely the popular conception of the man on the street, and thus of the average newspaper reporter. In reality the Roman Church itself might have coöperated without real sacrifice of principle. Of course at some of the joint meetings language was sometimes used foreign to the genius of the Anglican Church, but after all at mass meetings of Anglicans only it is not an unknown thing for speakers to cause some embarrassment to those who sit with them on the platform. What little embarrassment there may have been was surely more than offset by the many advantages. THE LIVING CHURCH's correspondent is inclined to think that without the United National Campaign the Anglican Forward Movement, as far at least as its financial aspect is concerned, could not have been put over. The fact that five great religious communions were engaged in similar work for a similar period opened the columns of the newspapers in a way that no effort of a single communion could ever have hoped to do. In addition to this, the fact of coöperation made it possible to place Forward Movement speakers before such clubs of business men as the Canadian, the Empire, the Rotary, and the Commercial.

The success of the United National Campaign in securing for each coöperating communion more than its financial objective, amounting to date in all over \$13,000,000, has in the eyes alike of the business man and the man on the street put the forces of organized religion in Canada upon the map in a very emphatic way. There has been a wee bit of a tendency among many business men to regard the Y. M. C. A., the Red Cross, and other organizations as very much alive, while the Church, or the Churches, were regarded as rather back numbers. The United Campaign has made the business man sit up and take notice, and organized

Christianity is to-day looked upon as far more of a factor to be reckoned with.

From the Anglican point of view it must be recognized that too often the Churchman's standard of giving did not measure up to that of his Presbyterian or Methodist brother. There is considerable point in the story of the Englishman recently arrived in Canada, who upon being asked to subscribe weekly to the Church exclaimed: "Subscribe to the Church! Why, I might as well be a dissenter at once!" The fact that the A. F. M. took place at the same time as similar movements put up the standard of giving, afforded the stimulus of a uniform atmosphere in the community, and did much to prevent Rector Faint-Heart from getting cold feet, or Churchwarden We-need-the-money-at-Home from advocating deferring the canvass to a more convenient season. Churchmen of all schools of thought really love their Church, and the Forward Movement has done much to lift us out of the purely parochial or the merely diocesan outlook.

All the literature sent out to Anglicans was Anglican literature, the spiritual preparation was along Anglican lines, every Anglican dollar goes through Anglican channels to Anglican funds, and the formal co-operation between the five communions ends on February 29th.

The Problem of Church Colleges in Canada

The Forward Movement has served to bring into bold relief one of the weakest features of the life and work of the Church of England in Canada—its colleges for training the clergy.

The Presbyterians and the Methodists were able to include in their financial objectives large sums for their theological colleges. The Anglican Church found itself unable to do likewise for two reasons. Firstly, there are so many of them that the little each would have received would have been of small practical use. Secondly, none of them are under the jurisdiction of the General Synod as are all the funds which will benefit by the Movement.

From the Atlantic to the Pacific Canada has no less than eleven Anglican theological colleges, some of which are also universities, giving courses in arts and science: King's College, at Windsor, Nova Scotia, the oldest, which has just lost its historic main building by fire, is a university with courses in arts, science, and divinity; Bishop's College, Lennoxville, in the Province of Quebec, arts and divinity; the Montreal Diocesan College, divinity; Trinity and Wycliffe, both in Toronto, Trinity doing arts work as well but federated now with the University of Toronto; the Huron Divinity College at London; St. John's, Winnipeg; St. Chad's, Regina; Emmanuel, Saskatoon; and, in Vancouver, St. Mark's and Latimer Hall. The net result of course is overlapping, inefficiency, and starvation salaries.

To the observer five divinity schools should be ample for Canada; one for the Maritime Provinces, one in Quebec, one in Ontario, one at Winnipeg, and one at the Pacific Coast. There is a growing feeling too that when an arts course is retained, unfederated with other colleges, the inevitable result must be that efficiency in the divinity school is sacrificed to maintaining the university end.

However, there is a movement on foot looking to a new order. At the recent session of the Provincial Synod of British Columbia, the report of the Anglican Theological College of British Columbia, embracing Latimer and St. Mark's Halls, gave rise to a lengthy discussion, in which there was evident a strong feeling against the situation whereby two halls, each with its

principal and teaching staff, are being maintained where one would amply suffice. Finally, a committee, consisting of the Bishops of the Province, the two principals, and two lay members of the Synod, was appointed to take up the whole question of closer co-operation and eventual unification. This committee's findings and recommendations are to be submitted, if possible, to the next meeting of the board of governors of the College for action. Latest reports state that the desired unification is to be effected.

The burning of the main building of King's College, Windsor, has revived the feeling in favor of federating the arts with Dalhousie, moving the college to Halifax in close touch with the Cathedral, and using the property at Windsor for development of the King's College School for Boys. The University of Dalhousie, which is about to go out for a million dollar endowment, has offered King's a free site in the University grounds. The proposal has already been under consideration by the alumni and the board of governors. There is, as is naturally to be expected, a wide division of opinion, and the outcome will be watched with interest.

National Educational Council at Ottawa

As a result of the Dominion Educational Conference held last October at Winnipeg a National Educational Council has just held its inaugural meeting at Ottawa. W. J. Bulman, ex-president of the Canadian Manufacturer's Association, is the first president. Among representative Anglicans who attended were Bishop Richardson, of Fredericton, New Brunswick, and Principal Vance, of Vancouver, British Columbia. The conference dealt with the work of Canadianization in foreign settlements, teaching French in English elementary schools and English in similar French schools as a means of developing cordial relations between the two races, the betterment of rural schools, the survey of existing textbooks by the Universities, the problems connected with the movies, and many other subjects.

Polyglot Toronto

At the annual meeting of the Upper Canada Bible Society an excellent address was given by the new district secretary, the Rev. R. H. A. Haslam, for many years in charge of the Canadian Church mission at Kangra, North India. The report illustrates the polyglot character of Toronto. Bibles, Testaments, and portions of the Scriptures were distributed last year in no less than 46 languages made up as follows: Arabic, 21; Armenian, 214; Bohemian, 4; Bulgarian, 477; Chinese, 998; Cree, 14; Croat, 10; Dutch, 1; Esperanto, 11; Finnish, 563; French, 2,293; Gaelic, 8; German, 661; Greek, 178; Hebrew, 445; Hindu, 6; Hungarian, 53; Italian, 1,164; Japanese, 4; Korean, 4; Latin, 13; Lettish, 1; Lithuanian, 9; Maltese, 3; Norwegian, 6; Ojibway, 17; Portuguese, 7; Polish, 718; Roumanian, 292; Romansch, 2; Russian, 1,291; Ruthenian, 1,193; Sanskrit, 1; Serbian, 73; Slavonic, 11; Sloven, 1; Spanish, 40; Swedish, 45; Syriac, 5; Turkish, 2; Welsh, 5; Weni, 30; Yiddish, 121; Blind, 120.

The Social View of Religion

In the course of his address to the Provincial Synod of British Columbia, Archbishop DuVernet said:

"The individualistic view of religion teaches that a man need be concerned only about his own soul and God, without any thought of his relationship to his fellow men. The social view of religion teaches us that sin is selfishness, and that there can be no salvation from sin except through

salvation from selfishness, and that Christ came to save us from selfishness by shedding abroad in our hearts the spirit of His sacrificial life, the spirit of His Cross."

Miscellaneous Church News

Archdeacon Bogert, who died at Ottawa, in his 85th year, was the oldest living graduate of Trinity College, Toronto.

St. Paul's, Middlechurch, Manitoba, has just celebrated its 95th anniversary.

The Rev. Basil B. Bourchier, Vicar of St. Jude's-upon-the-Hill, Hampstead Garden Suburb, London, was the preacher at St. George's Church, Montreal, on Quinquagesima Sunday morning, and at the Church of St. James the Apostle in the evening. On Ash Wednesday he preached in Christ Church Cathedral.

The diocese of Ontario voted \$750 towards the expenses of Bishop Bidwell in attending the Lambeth Conference.

The annual service of the Anglican Young People's Society of Toronto was held at St. Alban's Cathedral, the Rev. Dr. Renison, of Hamilton, preaching a splendid sermon.

The annual service of the United Men's Societies of Toronto was also held at St. Alban's Cathedral, Canon Skey preaching a forcible and effective sermon.

Latest Report on Forward Movement

February 28, 1920.

Over \$50,000 was reported yesterday at the headquarters of the Anglican Forward Movement, bringing up the Dominion total to date to \$2,912,508. Kootenay reported \$26,000, \$5,000 over its objective. The dioceses which have thus far passed their objective are Algoma, Fredericton, Huron, Kootenay, Mackenzie River, Montreal, Mooseonee, New Westminster, Niagara, Ottawa, Quebec, and Toronto.

LARGE GIFT TO CHURCH HOSPITAL

ON BEHALF of the board of trustees of the Good Samaritan Hospital, Portland, Oregon, the Rt. Rev. Walter Taylor Sumner, D.D., announces a bequest of \$125,000, which will be employed to build an entirely new structure devoted to maternity cases, one of the best on the coast in equipment and modern design.

This is the outcome of plans broken by the death of Theodore B. Wilcox, one of Portland's builders and leading citizens, in March 1918. Mrs. Wilcox and her children thus carry out a project long contemplated by Mr. Wilcox.

Lack of hospital space has caused great suffering during the epidemics. At this moment a campaign is being made to raise a \$300,000 building fund.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination or consecration of the Rev. Robert Carter Jett, D.D., Bishop-elect of the diocese of Southwestern Virginia, as follows:

Time: Wednesday, March 24th.

Place: Trinity Church, Staunton, Va.

Consecrators: The Presiding Bishop; the Rt. Rev. Dr. Tucker of Southern Virginia; the Rt. Rev. Dr. Gravatt of West Virginia.

The Preacher: The Rt. Rev. Dr. Brown of Virginia.

The Presenters: The Rt. Rev. Dr. Darst, of East Carolina; the Rt. Rev. Dr. Thomson, Coadjutor of Southern Virginia.

Attending Presbyters: The Rev. Dr. Berryman Green, the Rev. T. C. Page.

Master of Ceremonies: The Rev. J. Lewis Gibbs.

Deputy Registrar: The Rev. John J. Gravatt, Jr.

BISHOP BURCH AT SERVICE FOR SULGRAVE INSTITUTION

Discusses Respect for Established Institutions—His Charge to the Brotherhood—Clergy Plan to Complete Campaign

New York Office of The Living Church
11 West 45th Street
New York, March 1, 1920



SPECIAL service in commemoration of Washington's Birthday Anniversary was held under the auspices of the Sulgrave Institution of America in St. Paul's Chapel, Trinity parish, on Saturday, February 21st, at noon.

Vice-President Marshall and Ronald C. Lindsay, the British charge d'affaires, came from Washington especially for the day, and were escorted to the flag-bedecked pew on the north side of the church which once belonged to Washington.

The choristers from St. Cornelius' Chapel, Governor's Island, preceded the clergy present and assisting, the Rev. George B. Cox, the Rev. John Keller, the Rev. Dr. William Montague Geer, the Rev. Dr. Joseph P. McComas, Bishop Darlington, and the Bishop of New York. The service consisted of hymns, the lesson from Romans 13, and prayers. The bidding prayer was read from the pulpit by Bishop Burch before he began his impressive address, in which he said:

BISHOP BURCH ON CONSTITUTED AUTHORITY

"It seems to your speaker that there is no lesson more important or more compelling that we American people may take to our hearts to-day than the lesson taught by the great Washington, of regard and reverence for constituted authority, or, in other words, for law and order under a government of law and order which he labored so nobly to achieve. In this day of unrest and difficulty it is not an untimely question to ask whether we American Christians, all Americans, are not lacking markedly in that strong sense of reverence which characterized our forebears; in the recognition of an excellence beyond and above ourselves claiming our homage and devotion; to be more explicit, in reverence for God and the things that are God's, in reverence for our betters, in reverence for constituted authority. We do not have to go far to seek for signs of a waxing irreverence in all these directions and more. We find them everywhere—in the independence and careless deportment of children; in the determination of the young to go their own way and do as it pleases them, regardless of parental authority; in the impatience of people with the restraints which society has imposed upon its members for its own preservation and purity; in the growing dislike of any assertions of authority; in the vanishing of old and beautiful customs of deference in manner and in speech; in the loudly proclaimed notion that we hear so frequently that every man's opinion is as good as another's; in the idea that each man has a right to go through the world making himself and his narrow vision the measure of all he surveys and does. . . .

"We bewail the menace to this land of ours from the seemingly hopeless task of bringing harmony and a true type of American citizenship out of the heterogeneous mass of foreigners flocking to our shores by the tens of thousands; and well may we tremble and pause and wonder what will be the issue of it all. But what have we Americans really done to bring order and

homogeneity and reverence for our laws and institutions out of the chaos, out of the unruly elements this wholesale foreign immigration has been pouring into our country? When we ourselves show that we frequently have so little reverence for our chief rulers, for our courts and officials of whatever class, for bench or bar, for pulpit or platform, for bank president or college president, how may we expect that these weak, ignorant, plastic foreigners are to be instilled with love or reverence for our laws and institutions? How can we expect them to become patriotic law-abiding citizens? Legitimate criticism of our public officials is one thing; out-and-out abuse quite another. We boast of our freedom, free speech, and a free press. Our forebears fought for these great blessings, but would not many of them turn in their graves if they understood how the liberty they fought for has been used as a cloak, how free speech and a free press have, in so many instances, degenerated into agencies for licensed slander and defamation and become in a considerable measure the breeders of an appalling irreverence for men and institutions? We sometimes look with a feeling quite akin to pity on our brothers across the sea where such out-of-date notions as 'lese-majeste' and 'the king can do no wrong' still obtain; but I think we are apt to modify our judgments and lessen our pity when we learn some of the lessons they teach us in love and reverence for their established institutions, in obedience to the law and to constituted authority. We smile when we see the member of Parliament or of the House of Lords bow, in entering or departing from the halls of legislation, to an empty chair where the King may sit once or twice a year, but when we come to notice how all Englishmen make obeisance to what stands at the base of all law and order and righteousness—that is, to constituted authority—we are a little more reconciled to any bodily acts of reverence which emphasize and increase this wholesome spirit of obedience. It is not an empty chair nor is it George V of the House of Guelph they reverence so much as that intangible great something we call constituted authority; and if we Americans had more of that kind of reverence, believe me, it would wield its potent influence in all walks of our life and on all classes and kinds of men."

The Bishops and other clergy then standing before the altar with the processional cross and the American flag and the British Union Jack appropriately posted, a solemn *Te Deum* was sung.

Final prayers being said, Bishop Burch dismissed the congregation with his blessing.

At a luncheon served in the parish house after the service Mr. John A. Stewart presided at a short meeting and made an address.

The occasion was notable for the presence of the Vice-President of the United States, who made a most gracious and welcome address, paying high praise and appreciation to the Bishop's words of wisdom, warning, and exhortation.

Among other good things Mr. Marshall said:

"I am not here officially, but as a man who believes in God, his country, and his fellow man. I am sincerely satisfied that the foundations of our Republic must rest upon the foundations of the Gospel. I know little about Russia, but last Easter the

Government there would not let the churches put up placards upon which was inscribed 'Christ is risen'. Instead they displayed others which said, 'Karl Marx was born 100 years ago.' I say that the situation there is hopeless until the eternal principles of Jehovah are once again accepted by the people."

Other speeches were made by the mayor of Stratford-on-Avon, and the Rev. Dr. McComas, vicar of St. Paul's Chapel.

BISHOP'S CHARGE TO THE BROTHERHOOD

Members of the Brotherhood of St. Andrew living in and near New York met in the Synod Hall, Cathedral Close, on February 23rd, Bishop Burch presiding.

After an impressive service consisting of a specially arranged litany, containing intercession for the work of the society, the Bishop gave a charge to the Brotherhood.

He recommended and appealed for the formation of a Communicants' League in the diocese. It has been in his mind for some years, but not until now has the time been opportune for this new form of organized work.

Dr. Burch also recommended holding regular week-night prayer meetings for the spiritual benefit of Brotherhood men and those they wish to reach.

Bible study classes in preparation for Sunday teaching were also recommended—these to gather informally around the dining-room table and be designed to help Church school teachers more especially but not exclusively.

The charge mainly consisted of plans for better carrying out of the rule of service, and methods of reaching at least one man each week by every member of the Brotherhood.

RURAL AND CITY CLERGY MEET

On February 26th, there was a specially called meeting of rural and city clergy in Synod Hall to consider plans for furthering the Nation-wide Campaign. Night letters had been sent out to 198 clergymen, and there was a good response.

Bishop Burch presided and addresses were made by the Rev. Dr. Ernest M. Stires, Mr. Charles S. Haight of St. James' parish, Canon H. A. Prichard, the Rev. Dr. Milo H. Gates, the Rev. Dr. Theodore Sedgwick, the Rev. Dr. E. C. Chorley, and others.

The need for larger participation in the Campaign was the burden of the speeches, and a resolution was enthusiastically proposed and unanimously adopted that the Bishop appoint committees of his clergy to visit others in regard to the Campaign, and that these committees be requested personally to visit those of the clergy who were not present, those who have not so far (as known) taken up a campaign, and those who had not yet reported on the result of their parish canvass, and that these visiting committees report to the Bishop not later than March 6th.

In accordance with this action, and with a desire to further the splendid forward movement of the Church as a definite Lenten opportunity for service, a strong committee has been formed. Efforts will be made to complete the Campaign in this diocese and prepare to carry on this most potentially important work yet attempted by the whole Church.

WILL DELAY CATHEDRAL CONSTRUCTION

At the monthly meeting of the trustees of the Cathedral of St. John the Divine held on Tuesday, February 24th, it was decided not to go on with building the nave at present because of the high cost of construction, and because the architect and contractors advised that the building fund now in hand could not be used as economically and satisfactory as a larger sum. The trustees hope,

and have every reason to expect, that they will soon have additional donations.

On nomination of the Bishop, there being one clerical vacancy in the board of trustees, the Rev. William H. Owen, rector of Trinity Church, Mount Vernon, was duly elected.

PARKER MEMORIAL SERVICE

A service of music, in memory of Horatio Parker, late professor of music in Yale University, will be held in the Cathedral of St. John the Divine on Sunday afternoon, March 7th, at four o'clock. An address will be made by Dean Robbins of the Cathedral. The programme, consisting entirely of Dr. Parker's compositions, will include: *Andante* and *Allegro Moderato* from Concerto for organ (Opus 55); *Magnificat* and *Nunc Dimittis* in E flat; three choruses from *Hora Novissima*; and all the hymn tunes.

Dr. Parker was well known to musical New Yorkers through his beautiful compositions and his services as organist and choir-master for some years at Holy Trinity Church, then situated at Madison avenue and 42nd street.

DEATH OF WELL KNOWN ORGANIST

Arthur S. Hyde died of pneumonia last week in St. Luke's Hospital, New York City, the funeral taking place on Friday the 27th from St. Bartholomew's Church. Mr. Hyde was for many years choir-master and organist at Emmanuel Church, Boston, before he left in 1908 to assume a similar position in St. Bartholomew's. His ability as a trainer of choirs had gained for him a foremost place in musical circles. He had conducted choral societies in Maine, Massachusetts, and New York.

Mr. Hyde went to the second Plattsburg camp in 1917, and later went abroad as captain of infantry, serving in that rank at Cantigny, where he was slightly gassed. In the spring he was sent to the rear to take

charge of a rifle school, but afterward rejoined his own division on the Rhine. In consequence of his military service his health suffered and he never regained his former degree of strength. A bachelor, he is survived only by a sister and an older brother, in his immediate family.

MORTGAGE BURNED AT MIDDLETOWN, N. Y.

On February 17th the mortgage which has hung over Grace Church, Middletown, for twenty-three years was burned, as part of the ceremonies at the seventy-fifth anniversary of the parish. Bishop Burch, Archdeacon Pott, a former rector, the Rev. Francis S. Smithers, and the Rev. Maxwell W. Rice, retiring rector, were the principal speakers. Among those present was Mr. J. B. Swalm, who had attended services under every rector of the parish. The mortgage was presented on a tray by one of the three persons most active in retiring it, and was burned from a match lighted by the Rev. Charles H. Kues. The Bishop urged a reconsecration of the building, and suggested that the service be made one with that of the ordination of a student from the parish who is now at the General Theological Seminary.

The Rev. Maxwell W. Rice held his last services as rector on Ash Wednesday, and is now rector of Zion Church, Wappingers Falls. The Rev. H. E. Batcheller of Richmond, Va., has accepted a call to become rector of Grace Church, and assumes charge this month.

IN TRINITY PARISH

The Rev. Dr. Manning has recently received through the British Embassy in Washington a handsome photograph of His Royal Highness the Prince of Wales, signed by the Prince and sent from London in memory of his recent visit to Trinity Church.

roundings fresh, clean, and worthy of the Temple of the Lord."

TO BOYS AND GIRLS

Much of the printed matter being issued in connection with the Church's Call is being wasted. It is necessarily superficial because it is prepared in such a hurry. And yet, as superficial as most of it is, I think that it is like the seed scattered by the sower: The few seed that do spring up and bear fruit manyfold justify the prodigality of the sower. The best pamphlet thus far issued is entitled *The Church's Call to Boys and Girls*. Such a pamphlet deserves more than diocesan circulation. In the back of the booklet is a pledge page entitled, Enrollment for Service. This page is to be kept until Palm Sunday, and then signed and sent to the rector.

THE FINANCIAL SIDE

While no financial emphasis is being placed on the Church's Call until after Easter, it is interesting to note the unprecedented increases in pledges through the every-member canvasses conducted by the local parishes. The latest report that has come to me is from the Church of the Ascension, Fall River. If individual parishes are thus doubling their pledges without any diocesan or national backing, what will happen after Easter, when the Nation-wide Campaign and the Church's Call stands behind each parish? And what will happen next December when the whole Church, as a result of its education during the past months, has an every-member canvass? Certainly we are only just beginning to learn the art of giving. Will we return to the ancient custom of tithing?

The report from the Church of the Ascension, Fall River, states that 443 weekly pledges have been received, as compared with 300 last year. In addition there are thirty yearly and quarterly pledges. The \$3,709 total of last year has risen to \$10,431, an increase of 281%. For missions, the \$1,177 of 1919 becomes \$2,365, over 100%.

A MOTOR CORPS IN ATTLEBORO

A motor corps has been formed in All Saints' parish, Attleboro (Rev. A. E. Worman, rector), as part of the Church's Call Campaign, and this as well as other new enterprises will continue as a permanent part of the parish organization. The members of the corps will be called upon to assist in carrying out various campaigns, to assist parish societies in carrying out their plans, and to carry things to and from the church when this cannot be conveniently done by walking. Then too they will be asked to assist the rector when he receives a call to minister where he cannot get without great inconvenience. Twenty members form the corps.

IN MEMORY OF HORATIO PARKER

At a recent service in memory of the late Horatio Parker, a letter was read from Bishop Lawrence. In it he said:

"Mr. Parker was not only a Massachusetts man, but gave some of the best of his life to the Church in Massachusetts. We may therefore take pride in his eminence as a musician and a composer, as we have taken satisfaction in his sacred compositions.

"It must be a very happy thought to the composer of a hymn which is accepted and sung by the Church that he is enabled to marshal before his mind the multitudes of those who are aided to praise God and are given comfort and exhilaration in their faith.

"Mr. Parker, being a thorough musician, carried into the composition of his hymns the taste, skill, and art which were in all his compositions. Hence there is a natural

THE CHURCH'S CALL DEVELOPS IN MASSACHUSETTS DIOCESE

A Letter to Sextons—To the Children—Finances—A Motor Corps

The Living Church News Bureau
Boston, March 1, 1920



DOORKEEPERS of the House of the Lord is the felicitous phrase which Bishop Lawrence used in his letter to the sextons of the diocese describing the importance of their work. This letter is one more effective part of the Church's Call, the Massachusetts name for the Nation-wide Campaign. The point of national interest about this letter is not the mere fact that the sexton, like the rector, organist, and poor, is ever with us. The point of national interest is that no work in any parish is being overlooked by the Church's Call in Massachusetts.

In his letter to the sextons the Bishop says:

"I want to tell you how much I appreciate the faithfulness and devotion of the sextons of the parishes of Massachusetts. Your task is not an easy one. You have wardens and vestry, rector and people to please, and it is not always clear as to who has the final authority. . . .

"Sixty seconds from the time that you are shoveling coal on the furnace, you are supposed to be in your best clothes and with clean hands at the church door as the people come into the service.

"All these things call for patience, courtesy, and skill, and a good deal more skill than people think. It is a science, for instance, to know how to have a church comfortably warm and not increasingly hot, but well ventilated throughout the morning service. Churches that have been cold throughout the week cannot be comfortably heated in a few hours. The furnaces must be lighted the day before, the windows thrown open for a while—for nobody can heat dead air—the walls dried and warmed, and then as the hour of morning service comes is the time for checking the furnace and giving plenty of fresh air, and the fresh air problem without drafts is a difficult one. Each sexton has to study the problems of his own church.

"An architect once told me that people live in the air of their cellars; that is, the cellar air is bound to rise throughout the house or church—hence the great importance of a dry and clean cellar. I mention these things simply as an illustration of the many problems that you have to meet. . . .

"What I really want to say, however, is this. You have an office of dignity as a keeper of the doors of the house of the Lord. Your work rightly understood is a sacred work, one which can be carried through, and which I believe you try to carry through to the highest standards, with industry, and with care in the least details, keeping the church and all its sur-

ness, force, and adaptability to the words which one does not always find in hymn composition. When the Hymnal was altered some years ago, and the hymn, Jerusalem's High Towers, with Parker's setting, taken out, I felt it to be a heavy loss; and one of the many good points of the new Hymnal is that this hymn has been restored. Again, how beautifully his setting fits in with the hymn, 'Fight the Good Fight', and 'It Was a Joyful Sound', and

'God of Our Fathers', and how buoyant is his hymn, 'Rejoice, the Lord Is King'.

"The last contribution which Mr. Parker made to the Church was a very valuable one. As a member of the Committee on the new Hymnal, he gave generously of his time and talents toward the compilation of the Hymnal, selection of tunes, and the change of setting of some of them to fit them better for congregational uses."

RALPH M. HARPER.

SPEAKERS SEE SPIRITISM THROUGH DIFFERENT GLASSES

*Therefore with Different Results—
Dr. Grammer Retires from Inter-
church Presidency—Philadelphia
Missions—Death of Former
Local Priest*

The Living Church News Bureau
Philadelphia, March 1, 1920



IN their confusion men oftentimes long for the authoritative pronouncement of the Church as to what is true and what is false; what is right and what is wrong; what is of the Faith and what is merely a matter of opinion. But recently in Philadelphia two Lenten preachers have set forth what seem to be diametrically opposed views regarding spiritism.

Sir Oliver Lodge was praised as a great ethical teacher who spoke with prophetic vision, by the Rev. G. Calvert Carter, speaking at the noon-day Lenten service at St. Stephen's Church, Philadelphia. "I thank God," he said, "that Sir Oliver Lodge brought to the attention of the multitudes in the Academy of Music the witness of science to the immortality of the soul." His lectures, according to Mr. Carter, were of great value because they brought home to the people the fact that they are sons of God, and that God's life dwells in them.

"According to the tenets which Sir Oliver Lodge set forth character becomes a matter of primary importance, for the character that people carry away from this world will be the permanent character that they must carry around with them in the next world. On the other hand the evil done in this life is carried into the next life. The life in the future world is represented not as one of forgetfulness but rather one where rewards and punishments will follow upon the deeds done in this life."

In striking contrast to the attitude of Mr. Carter was that of Bishop Garland in his noon-day address at the Garrick Theatre recently in which he characterized the teachings of spiritism as "preposterous". "Christians do not need any other evidence of immortality than what Christ has given us," said the Bishop. "Nothing can be added by communicating with spirits. When God wanted to communicate with us He sent His Son as His messenger in flesh and blood. We are accustomed to think of ourselves as bodies possessing souls. Let us reverse the order and consider ourselves as souls that have bodies. While we have these bodies we must not forget to cultivate our souls and prepare them for everlasting life. As for the influence of spiritism on character I have never seen the slightest evidence that spiritism helps in character building, but I have often seen its devitalizing effects."

The Bishop said King Saul's visit to the witch of Endor was not related in the Bible as an endorsement of attempts to communi-

cate with the dead, but was given as an illustration of the degradation to which Saul had fallen. He said: "Spiritualists refer to the story of Dives and Lazarus in which Abraham tells Dives that those upon earth will not give heed even to a message from the dead, as though it upheld their theories; but," he added, "you will notice that Jesus did not say if they will not believe in Moses and the prophets let them go consult a medium. As Christians we must leave our dead at peace in the hands of the Father in whose sight all are living and give ourselves to preparation for that immortality beyond, where we shall meet Him face to face."

DR. GRAMMER RETIRES FROM INTERCHURCH PRESIDENCY

In his valedictory address at the annual meeting of the Interchurch Federation in Philadelphia, February 26th, the Rev. Carl E. Grammer, D.D., rector of St. Stephen's Church, outlined the work the organization should do now that it was firmly established.

He stressed municipal affairs, saying that in his judgment "there never was a more critical time in the history of Philadelphia." He warned the members against taking everything for granted from the new city government. "The Federation," he said, "should by all means stand by the enforcement of the civil service regulations."

"The attitude of politicians toward civil service is liable to change once they are in office. Now is the time," he said, "to watch public affairs. Read the papers, and watch events, as you read your Bibles. Let the people know we are watching what is going on. We have no friends to mention for office, no positions that we want, and we can honestly take a stand for the dispensing of justice."

A religious survey of Philadelphia is about to be made by the Interchurch World Movement. It will begin April 1st, and continue one year. It was stated in this connection that there are a million unchurched people in Philadelphia and that 54% of the total population of the city are not members of Catholic or Protestant Churches nor of the Jewish Synagogue.

NEW PLANS FOR INASMUCH MISSION

The Inasmuch Mission which was so successfully conducted for a period of fifteen years by Mr. George Long, its founder, has been in charge of Mrs. Long, his widow, since his recent death. Mrs. Long has announced that more important work is calling her elsewhere and that she regards herself as only a temporary head for the mission.

Meanwhile a proposal has been advanced by the Emergency Aid of Pennsylvania to take over the mission building and change it into a "rest and recreation center" for disabled former service men. It is a spacious building equipped as a lodging house, with beds, baths, reading, and rest rooms,

and all necessary facilities. The property is owned by Mrs. George Woodward, who erected it at a cost of \$250,000. Mrs. Woodward was attracted by the success of Mr. Long in his mission work and gladly backed him financially. Mrs. J. Willis Martin, vice-president of the Emergency Aid, is sponsor for the plan to change, and the board of directors of the mission are inclined to view the proposal with favor.

This announcement has caused widespread surprise in view of the fact that the Inasmuch Mission has been so successful in evangelical and rescue work. It seems a pity for this work to cease. During the recent years many thousands of men have confessed conversion and other thousands have been housed and fed and given a fresh start in life at this great mission. It is a type of work in which the Church should continue with unabated zeal. To be sure the "rest and recreation center" is a timely and important work, but it is thought by some that it should not supplant the other.

MISERY KEEPS NO HOLIDAY

It was Monday, February 23rd, and patriotic Philadelphia was enjoying a holiday in honor of the "father of his country". Even the charitable institutions and agencies of relief were closed. There was one notable exception, however, that of the Episcopal City Mission. At his desk in the basement of Old St. Paul's Church on South Third street, sat the Rev. H. Cresson McHenry, secretary of the Mission, faithfully on the job. He had a part of his staff there with him ready to care for any emergency cases which might be brought in. They came in thick and fast, for other doors were closed against them. No less than twelve emergency cases called for immediate attention. All of these were traceable to the influenza epidemic. In one case every member of the family, eight in number, was stricken. Several other cases were most pathetic. But the trained workers of the mission knew how to proceed. It was a great satisfaction to see that while other agencies were closed this Church Institution was steadily at work. "I have found," said Mr. McHenry, "that misery keeps no holiday."

This mission will in another month or two complete a half century of remarkable service. It was founded fifty years ago by Bishop Stevens and its first superintendent was Dr. Samuel Durburrow. Its original purpose was to establish missions throughout the city where there was no church, and to work in institutions such as prisons and hospitals. Later a home for consumptives was opened, which was known as the House of Mercy. This was the first tubercular hospital in the country, and Dr. William H. Hutt, who was in charge of it, was a pioneer in this work. Dr. Trudeau visited it and carried away many ideas. Later on this home for consumptives was moved to Chestnut Hill, and grew to be the large and well-known institution locally known as the "Evergreens", which now has a staff of a physician and fifteen nurses and cares for ninety-two patients.

Upon the death of Dr. Durburrow the Rev. Dr. Herman L. Duhring became superintendent and for many years developed the work upon the foundations of his predecessor.

In 1917 Dr. Wm. Hamilton Jefferys, formerly a medical missionary in China, became superintendent. At that time the board of council reorganized the whole work. During the past three years the work has gained a great impetus. It has received larger financial backing and undertaken many new ventures of a missionary character. Regular chaplains have been stationed in such institutions as the Eastern State Penitentiary, the Municipal Hospital

for Contagious Diseases, the Home for Indigent Men at Holmesburg, the Philadelphia Hospital, and the Joseph C. Smith Memorial Home.

In its charitable work the Episcopal City Mission is unique. Perhaps the inner missions of Germany are the nearest approach. The religious motive pervades all relief work. In fact the material relief is given for the purpose of attaching people to the Church. The rehabilitation of a family is never regarded as complete until that family has found a spiritual home. The Mission is in reality the institutional arm of the Church.

DEATH OF MISSIONARY IN JAPAN

The Rev. Henry Scott Jeffrey, formerly assistant rector of Old Swedes' Church and Epiphany Chapel in Philadelphia, died in St. Luke's Hospital, Japan, on January 15th, and was buried from Trinity Cathedral, Tokio. Bishop McKim, under whom he had served for many years, officiated.

SERVICE FOR THE VETERAN GUARD

A special service for the Veteran Guard, Third Regiment, Infantry National Guard of Pennsylvania, was held on Washington's Birthday at the Church of St. Luke and the Epiphany. The color guard carried fourteen old and new battle flags that had been in the custody of the Historic Society.

The sermon was preached by the rector, the Rev. Dr. David M. Steele, whose subject was Battles and Victories of Peace. "None are drafted in the battles of peace; all are volunteers," said Dr. Steele. "There is a call for Christian volunteers in the field of politics. At present many so-called public servants serve themselves and not the State. There is war in the world of industry. I urge you to fight for the right with perseverance. If the perseverance of the saints equalled the perseverance of the devil a great fight would be waged in this heroic age."

Dr. Steele is giving a series of Monday afternoon Bible Lectures, discussing in order the books of Job, Ecclesiastes, Ruth, Esther, Jonah, and Isaiah.

MEN'S ASSOCIATION AT ST. CLEMENT'S

St. Clement's Church has long been faced with the familiar problem of the downtown church, and its rector, the Rev. Dr. Charles S. Hutchinson, has been trying to join the splendid traditions of its past with its present active life, to benefit not only the Church itself but the community.

He called the men of the parish together early in December to form a men's association. The beginning was modest enough, but the association has given three dances for the young people, its regular business meetings are of sufficient interest to call out a goodly number of representative members, its club night on February 16th was attended by over one hundred men. Indirectly the effect has already been seen in the difference in the spirit of the men, and in the warmth of greeting between members and strangers.

MISCELLANEOUS ITEMS

There was an ordination service at the Diocesan Church of St. Mary, Sunday, February 29th. The Bishop of the diocese officiated. The Rev. Charles H. Arndt was the preacher. Mr. Richard H. Gurley was ordained to the diaconate and the Rev. Oscar Meyer to the priesthood.

The Rev. George H. Toop, D.D., has been elected Dean of the convocation of South Philadelphia. Other officers elected were, the Rev. J. Ogle Warfield, secretary; Mr. W. L. Pritchett, treasurer; Mr. John W. Townsend, lay delegate to the Board of Missions.

The sum of \$5,000 was bequeathed to the rector, wardens, and vestry of the Church of St. Asaph, Bala, Pa., by Maria P. Garhard, who left an estate of \$60,000. The will directed that the income of this bequest be applied equally among the fifty-two Sunday offerings of each year in the proportion three parts to the parish, two parts to missions. The residue of the effects were left to the children and grandchildren of the testatrix.

One hundred dollars was bequeathed to the Wuchang Hospital, China, by Emma L. Maull, 1327 Spruce street.

The Church Open Forum will hold its next meeting in the guild hall of St. James'

Church, on Monday evening, March 8th, instead of in the Diocesan Church of St. Mary as heretofore.

A diocesan service for men will be held in St. Mary's Diocesan Church on March 4th. The speaker will be the Rev. Bernard I. Bell, president of St. Stephen's College.

The Clerical Brotherhood of Philadelphia meets during Lent on Mondays at 11:00 A. M. in the club rooms of the Church House. On March 1st the Rev. H. A. T. Hoyt, D.D., will speak on Christian Science. On March 8th, the Rev. Edw. Ritchie will speak on the Paramount Claim of Church Ideals.

THOMAS S. CLINE.

CHICAGO SEEKS TO DEVELOP LEADERSHIP AMONG ITS BOYS

With Brotherhood Secretaries in Charge — Visit of Sir Oliver Lodge — Bishop Anderson on Administrative Methods

The Living Church News Bureau }
Chicago, March 1, 1920 }



HERE is a significant movement on foot in the diocese to develop leadership for work among boys, by an intensive training course lasting six weeks. Mr. Gordon Reese, National Field Secretary of the Brotherhood of St. Andrew, is in charge, holding classes each Monday night at the Church Club Rooms. Mr. Frank L. Gibson, also a National Field Secretary of the Brotherhood, who is helping Mr. Reese in these classes, impressed all who heard him at the Detroit Convention of the Brotherhood last October, when he told of his work among boys in Detroit, and outlined a plan since known as "The Detroit Plan", which was the basis of his work.

"And Jesus increased in wisdom and stature, and in favor with God and man"—intellectual, physical, religious, and social developments. These are the four-fold directions in which Mr. Reese has had notable success in developing boys.

In his Monday night training class he is passing on his method to chosen leaders who are going to support and practise the principles of this four-fold development in their parishes.

As a practical demonstration of how to judge a boy, Mr. Reese had at the last meeting an ordinary Church boy whom he interviewed before the group, providing a concrete object lesson as to how to get information out of "young America" that would indicate his development, intellectual, physical, spiritual, social.

The discussion following Mr. Reese's interview centered primarily around the physical development of the boy. The three other sides of a boy's development are to be discussed at following meetings.

Mr. J. F. Stevens, diocesan secretary of the Brotherhood, thinks that any tendency toward loss of communicants which the diocese has sustained during the last few years can be arrested and stopped, the loss regained, and a decided increase secured, by directing the consecrated efforts of the laymen to this work of developing leadership for work amongst boys. Boys are the basis of the growth of the Church and must be kept within its pale.

The officers are arranging with other

members to supervise and further the work in given districts of the diocese. Each district leader will have four or five parishes under his charge and will visit the groups in these parishes to assist the group leader.

VISIT OF SIR OLIVER LODGE

Sir Oliver Lodge has been lecturing in Chicago this week and is to lecture again next week, so appreciative have the public been of his utterances, judging from the large audiences at Orchestra Hall especially in the evenings. The most popular lectures, of course, were those in which this distinguished English scientist announced his views on the reality of the future life, and on certain phases and aspects of spiritualism. Sir Oliver Lodge impresses his hearers as being the scientist rather than the religious teacher, as he wishes to be so regarded. He does not seem to convince the average person to whom he speaks of the reality of the future. As one of his hearers said after listening to Sir Oliver's lecture on The Evidence for Survival, the lecturer left the question, "If a man die shall he live again?" no nearer solution, so far as his audience was concerned, than it was when Job propounded it. The believers still believed, the doubters still were dubious, though, perhaps impregnated with a desire for future reflection. At any rate, there was no suspicion among those present that Sir Oliver was not sincere.

One was thankful to hear Sir Oliver condemn the many abuses of psychical investigation and of spiritualism, which the ignorant and the credulous are making so much of at present.

He warned his hearers against superstition, the spurious ouija, and the danger of "tapping their own dream strata" with results no more important than hysteria and triviality. He said it would be impossible for him to recommend any medium in America, because there exists in America no sane judiciary of spiritualism similar to the Society for Psychical Research in England. Unless, he said, something is done to stop the wave of irresponsible manifestations now spreading over the United States, believers will be overwhelmed with a "terrible amount of rubbish".

The encouraging side to the orthodox Churchman in these lectures on The Future Life is that a man of this international standing as a scientist confirms by his research the faith that the Church has taught from the first.

THE NEW METHOD OF ADMINISTRATION

This diocese at its annual convention held this year adopted canonically the new

method of administration embodied in the idea of The Bishop and his council. What the Bishop had to say in his annual charge on this subject, is therefore of interest:

"It will help us to understand this new method which the Church has put into operation, if we recall a proposed method of administration which the General Convention rejected. For several months a campaign of education was conducted looking toward consolidation of the various boards of the Church into a central Executive Council. This council was to have as its chairman an elected Presiding Bishop. Why was this plan of an Executive Council, with the Presiding Bishop as chairman, rejected by the General Convention? In appearance it looks very much like the plan of The Presiding Bishop and Council, which was adopted. The difference, however, is real and substantial. The Executive Council, even with the Presiding Bishop as chairman, would have been an *ecclesiastical bureaucracy*. Bureaucracies, whether in Church or State, have rarely succeeded in winning or deserving the allegiance of people. They might fit in with some organizations and do most efficient work. But it is not possible, in my judgment, to adjust the Episcopal Church to a bureaucratic theory. They simply do not go together. In considering the administration of the Church's affairs, it must be kept in mind that one cannot separate the Church's structure and doctrine from her administration. For instance, an episcopal administration of Congregational Churches would be a very anomalous thing. In the long run either episcopacy or Congregationalism would have to go, even if not a word were said about Church doctrine or structure. Similarly, a congregational administration of the Episcopal Church would be equally anomalous; one would have to give way to the other ultimately. Broadly speaking there are three systems of Church government and administration—papacy, episcopacy, bureaucracy. Long ago we detached papacy from our system and have seen no reason for reconsidering our decision. For a century the Episcopal Church in the United States has been balancing between episcopacy and bureaucracy in its system of administration. Episcopal in doctrine and theory, it has been administered by popular assemblies, boards, and bureaus. Instead of bishops using boards, boards used the bishops; and, when things went ill, abused them. After riding two horses at the same time, the Church resolved that it must choose one and reject the other. It chose episcopacy. It rejected bureaucracy. It put a Bishop instead of a bureau at the head of the Episcopal Church. It created "The Presiding Bishop" as the executive head of the Church.

Let us begin to get used to the fact that the Episcopal Church has an episcopal head. As a Bishop I can recognize the Presiding Bishop as my ecclesiastical superior officer and give him loyal allegiance. I could not give the same kind of allegiance to an impersonal board or Executive Council. The responsibilities of the Presiding Bishop as the executive head of the Church are so many and so great that the Church has furnished him with a representative Council, whose duties are to advise him, assist him, make suggestions to him, give or withhold consent to his plans, and cooperate with him in carrying on the Church's work. The Presiding Bishopric, without such a Council, might degenerate into an ecclesiastical autocracy. We won't submit to an autocracy any more more than to a papacy. The Council represents the Christian democracy of the Church. In the Presiding Bishop and Council, therefore, the Church has both episcopacy and democracy. We believe that

both are here to stay. We believe that episcopacy must always be democratized and that democracy needs to be "episcopized".

"It need hardly be added that the new plan of administration is still in a stage of incompleteness. It will be incomplete until the Presiding Bishop and Council are allowed to consider the general interests of the Church as well as certain specific interests; until the same plan is put into operation in province and diocese and parish—until all the parts are so organically related to the whole that they work in harmony with and under the direction of the whole. . . .

"I urge that this central idea which has been recognized by the general Church be put into force in the parishes. The nucleus is already there—the rector and vestry, the priest and his council. From this centre let missionary, education, and social service departments radiate. Organize the congregation for the propagation of the Gospel and the upbuilding of the Kingdom. Go out into the highways and hedges and compel the unwilling to enter into the work and worship of God. Let men know that the Church means business and that no rest will be given them until they come to terms with Jesus Christ."

H. B. GWYN.

LENT'S ANNOUNCEMENTS

SEVERAL of the clergy of the diocese of Pittsburgh have included in their programmes a weekly service of prayers with and for the sick. So far as known, these services are at Trinity on Tuesdays, at 10 A. M.; at St. Peter's, on Tuesdays at noon, and at Calvary on Thursdays, at 10 A. M. The service at Calvary on February 19th in charge of the Rev. Mr. Van Etten, rector, was attended by about fifty persons. Several requests for prayer were given a place. Following the Prayer of Consecration in the Communion Office, and before receiving the Holy Communion, ten or twelve knelt at the altar rail for special personal prayers with the clergy of the parish. After this, they and others present received the Communion, and the service closed with more general supplications for the sick and a prayer of faith and confidence in the power of Christ. The Rev. Messrs. Flint and Meade assisted the clergy of Calvary in the service.

St. Paul's Pro-Cathedral, Los Angeles, is holding daily noon-day services during Lent. Its situation opposite Pershing Square in the heart of the city makes it a strategic point for such services.

Noon-day services are held as usual this Lent at Macauley's Theatre, Louisville, under the auspices of the Laymen's League. The two days following Ash Wednesday were taken by Bishop Woodcock. The programme for the rest of the season includes the Rev. Messrs. Walter C. Whitaker, John S. Bunting, Frederick G. Budlong, Richard Wilkinson, D.D., and Middleton S. Barnwell.

The Lenten pamphlets of the various parishes in San Antonio, Texas, provide special services and intercessions for the sick. The Bishop of the diocese has mailed out to some 2,400 persons who registered for the mission of healing last January a letter full of helpful suggestions for strengthening the faith and continuing the prayer for healing. Cards enclosed as requests for the prayers of the Church are being returned in great numbers. The Lenten pamphlet of St. Mark's Church announces special weekly musical services, including an organ recital by Mr. Walter Dunham of Philadelphia and the rendition of Pergolesi's *Stabat Mater* and Gounod's *Gallia*.

The Rev. Dr. H. H. Hadley, rector of St. Paul's Church, Syracuse, N. Y., announced at the noon-day service on Ash Wednesday his Lenten purpose to preach a straightforward Gospel of personal salvation and rebuked the modern attitude toward religion which is turning churches into theatrical halls and substituting science and Christian Science for the Gospel. St. Paul's Church has a men's forum and social hour on Wednesday evenings.

On Wednesdays a mission study class is conducted in St. Andrew's Church, Wilmington, Delaware, at 11 A. M., by Mrs. Porcher, of Philadelphia. The textbook is *Neighbors*. The class is intended to be inter-parochial for city and suburbs. The special preachers for St. Andrew's include the Rev. Charles A. Rantz, the Rev. Carl E. Grammer, D.D., the Rev. Edmund Burke, Ph.D., the Rev. Floyd W. Tomkins, D.D., the Rev. Christian M. Young, and the Rev. Dr. Randolph H. McKim. At Trinity Church, Wilmington, will be heard Bishops Thomas, Fiske, and McCormick, the Rev. B. Iddings Bell, and the Rev. George Craig Stewart, D.D.

BURNING OF MOUNTAIN MISSION HOUSE

ON THE night of February 16th, fire destroyed the mission house at Simmon's Gap, Greene County, Va., one of the mountain missions in the field of the Rev. Robert W. Lewis, at Mission Home. The building was totally destroyed, and the teachers, who were asleep in the building, narrowly escaped with their lives. Miss Carroll was badly burned about the face and hands, and suffered a badly sprained ankle and back. Miss Knight escaped by jumping from a porch, and climbing down a tree to the ground. Both suffered the loss of everything they had in the building.

BISHOP THOMAS DECLINES

DECLINING to accept his election to become Bishop of Delaware in succession to Bishop Kinsman, Bishop Thomas has forwarded the following letter to the Delaware committee of notification:

"Philadelphia, February 29, 1920.

"Rev. Frederick M. Kirkus and the other members of the notification committee of the Diocese of Delaware commissioned to notify me of my election to the Bishopric of Delaware:

"Brethren:

"I have given long and constant thought to the care of Delaware. I have sought council. I have said my prayers. Now I have come to my decision, as I hope, led by the Spirit of God. I have considered the great opportunities for service which Delaware at present affords, and the remarkable outlook for helpfulness in the general Church, which the Bishop of Delaware must enjoy. I have also weighed the needs and opportunity of Wyoming and the effect upon the missionary cause should I leave these needs and opportunities to accept others of a weight seeming so nearly equal. The burden of proof rests not with me. I am not convinced that I should leave Wyoming to go to Delaware. I must therefore decline

the election to Delaware, in spite of its remarkable unanimity, with thankfulness to God that you esteemed me worthy of the high honor."

RUSSIAN PRIEST VISITS US IN WUCHANG

THE CLERGY of St. Michael's Church, Wuchang, China, entertained over Christmas Father Tournchinskiy, the priest in charge of the Russian Church in Hankow, who, with his son, spent the festival as the guest of the parish. At both the midnight Eucharist and the solemn offering of the Church's great Act of Worship at 9 o'clock, he was present in the sanctuary fully vested in the festival vestments of the Eastern Orthodox Church. He entered into the worship with the greatest interest and sympathy, and at the morning celebration, after the benediction, he ascended the altar steps and pronounced a special Christmas benediction from the Russian Liturgy. His presence was felt to be a helpful expression of the fundamental unity which exists between the Anglican and Eastern branches of the Apostolic Church. The congregations at both services were large. Later, on the Feast of the Epiphany (Eastern Calendar), Father Souder, priest in charge of St. Michael's, was the guest of his Russian brother at their church in Hankow, being invited to stand beside Fr. Tournchinskiy within the iconostasis during the offering of the Divine Liturgy. At the end of the mass he joined with the congregation in the ceremonies connected with the special Epiphany rite of the Blessing of the Waters, after which he was entertained at luncheon by Fr. Tournchinskiy.

The Hankow diocesan synod was to meet at Boone University, Wuchang, beginning February 26th.

The Rev. L. B. Ridgely, rector of St. John's Church, Hankow, leaves on furlough in February and the Rev. Edward Walker of Boone University, who has recently returned from the war, has consented (subject to the final approval of Bishop Roots) to carry on the work of chaplain until autumn, unless before that time an arrangement for a permanent chaplain has been made.

DEATH OF REV. F. W. FEARY

THE REV. FREDERICK W. FEARY, formerly rector of St. Mark's Church, Newark, N. Y., died on February 16th at Port Gibson, N. Y., after an illness of more than three years. The remains were placed in St. Mark's Church, Newark, on February 19th, and after the service were interred in that city.

Mr. Feary was born near London, England, October 3, 1865. He came to the United States and entered the Bangor Theological Seminary, from which he was graduated in 1889. He was ordained and served the Congregational Church until 1900, when he placed himself under the instruction of Bishop Frederic Dan Huntington, D.D. He was ordered deacon in 1904 by Bishop Olmstead, who in the year following advanced him to priest's orders in St. Matthew's Church, Horseheads. Mr. Feary served also as rector of Grace Church Carthage, N. Y.

He is survived by his widow and one son.

ENGLISH CHURCH REORGANIZATION

DETAILS OF THE new legislation in England whereby a National Assembly of the Church of England has been created by law are now at hand. In every parish the "qualified electors" will elect a parochial Church council which will have certain duties in regard to that parish. These electors will also elect their representatives in the

conference of the rural deanery. The lay members of the conference of the rural deanery will elect their representatives in the conference of the diocese. The lay members of the diocesan conference will elect their representatives in the "House of Laity". The House of Laity, with the House of Clergy and the House of Bishops, will, together, form the NATIONAL ASSEMBLY OF THE CHURCH OF ENGLAND.

A "qualified elector" is a baptized person of either sex who is eighteen years old at least, and is a member of the Church of England, and is not a member of any other religious body which is not in communion with the Church of England, and who signs the form of declaration which covers all these points. It is also made possible for a person who lives in one parish, but always worships in another, to be put on the "roll of electors" of this latter parish. This roll will contain the names of all those who (1) are qualified to elect parochial representatives, and (2) are to come together once a year as well for such election, as for other considerable functions assigned to them by the constitution.

The people who are elected in every parish must be actual lay communicant members of the Church of England, of twenty-one years of age and upwards, and may be of either sex.

DEATH OF REV. W. J. O'BRIEN

THE REV. WILLIAM JOHN O'BRIEN, aged 74, is dead. He was a resident of Pasadena, but passed away on February 10th at San Francisco, while a guest under the hospitable roof of the clergy house of the parish of the Advent. His body was laid to rest in Mountain View cemetery, Oakland, on a little hill overlooking the western sea. The funeral was held on Friday in the Church of the Advent, Bishop Nichols taking the burial office, which was followed by a requiem Eucharist. The Rev. William B. Kinkaid was the celebrant, the Rev. Edgar F. Gee the deacon, and the Rev. W. T. Holt the sub-deacon.

So passed one of the most loving of God's ministers. He taught the faith fearlessly and without reservations; he healed the sick and laid hands of benediction upon the children; his consecrated hands without stint of service broke the Bread of divine Life for all. His daughter and the others whose privilege it was to serve with her at his bedside during his last sickness saw nothing in him but calmness, courage, and fortitude. His light was clearest at eventide. Then he said good-night, and fell asleep.

Graduated from the Seabury Divinity School in 1876, in 1877 he was ordained deacon, and two years later priest, both by Bishop McLaren. He spent the term of his diaconate in charge of the churches at Geneva and Batavia, Ill. In 1879 he went to California, and with the exception of two years spent in Florida, devoted his entire priesthood to work in the different dioceses of that state. He was rector at Watsonville from 1879 to 1885. After being in charge of St. John's Church, San Bernardino, from 1887 to 1890, he spent a year in city mission work at San Francisco.

He next spent a year at Martinez, after which he served as priest associate at the Church of St. Mary the Virgin, San Francisco, for two years. His genius, however, was for missionary work in hard places, and from 1894 to 1896 he had charge of the churches at Montecito and Carpinteria. While attached to Christ Church, Ontario, in the years 1897-8, he served several neighboring communities, riding by bicycle over rough country roads to hold service and administer the sacraments. He became

known as one of the pioneer Catholic priests of Southern California.

He returned to what was then the missionary district of Northern California in 1898 and was in charge of the churches at Colusa and Redding for six years. From 1904 to 1909 he was priest in charge at Yreka, caring also for Fort Jones. In the latter year he retired, moving to South Pasadena, where he was of constant assistance to the rector of St. James' Church, to which he became deeply attached. In 1918 he returned to the northern part of the state.

DEATH OF REV. F. C. F. SHEARS

THE REV. FREDERICK CHARLES FRASER SHEARS, rector of St. John's and Trinity Churches in Baltimore county, Maryland, died on February 12th, after a ministry of twenty-two years, passed chiefly in the diocese of Maryland.

The Rev. Mr. Shears pursued his studies at Oxford, England, where he specialized in theology ('95), and at Queen's College, Newfoundland ('97). He received deacon's orders in 1898 at the hands of the Bishop of Newfoundland, and was afterward priested. His first service was in the Newfoundland mission field of Random Island. In 1902 he became rector of All Hallows' parish, Anne Arundel county, Maryland, and never left the state. Feeling that he had a peculiar fitness for the work of seed-sowing, he never had remained long in any charge; in fact he seemed to have inherited the nomadic missionary instinct from a grandparent who was a pioneer missionary in Labrador.

According to *The Living Church Annual*, he held residence at Davidsonville in 1903, when rector of All Hallows'; in 1908 he was at Frostburg; in 1910 at Oxon Hill; at Homestead, Baltimore, in 1911; at Millersville in 1912; and at Long Green, as rector of Trinity Church, in 1918.

KNIGHTS OF WASHINGTON IN CONVENTION

THE ANNUAL convention of the Knights of Washington was held in St. Paul's Church, New Haven, Conn. (Rev. Henry Swinton Harte, rector), on February 22nd and 23rd. The sermon at the opening on Sunday evening was delivered by the rector, who substituted for the Bishop of the diocese. His theme, Christian Service and leadership, was a strong appeal to the Knights to fulfill their vocation.

The Holy Communion was celebrated in the morning-chapel of the Church at 9:15 A. M. on Monday by the Rev. General Floyd S. Kenyon, assisted by Lieutenant General the Rev. George A. Barrow, Ph.D., of Chelsea, Mass. At the business sessions reports of the growth and work of the order were most encouraging. Founded October 21, 1909, the order, while not attempting any large extension outside of New England, has nevertheless awakened an increased interest in its work within the Church as a national society for young men and boys. Steps were taken to establish the order more widely.

The general announced the preparation of two subsidiary degrees for members—the "Delaware Degree" and the "Church Degree".

Officers were elected as follows:

Brevet Commander-in-Chief, the Rev. Floyd S. Kenyon, Christ Church, West Haven; general, Mr. Clifford J. Foote, New Haven; lieutenant generals, the Rev. George H. Heyn, Portland, Conn.; the Rev. Dr. George A. Barrow, Chelsea, Mass., and Mr. Francis J. Smith; grand chaplain, the Rev. Francis S. Lippitt; clerk, Mr. Wm. Stratton; paymaster, Mr. Gilbert F. Brusso;

grand marshal, Frederick L. Spaulding, Chicago.

The convention was entertained at luncheon by the parochial guild, and in the evening in the assembly room of the parish house at the annual banquet of the order. The Rev. George W. Barhydt was toastmaster, and there were a number of musical hits and interesting speeches, including those of the Rev. George H. Heyn, on the Timeliness of the Order, and that of the Suffragan Bishop on The Church, sounded with unmistakable tones the needs of the hour and the power of the Church.

DEATHS OF KENTUCKY CHURCHMEN

THE DIOCESE of Kentucky lost one of its oldest and most faithful communicants in the death of Col. Charles F. Johnston, which occurred at his home in Louisville on February 7th in his 91st year. He had long been identified with old Christ Church, serving on its vestry for many years and later in the succeeding Cathedral Chapter. He was for twenty-nine years senior warden. Owing to infirmities of years and partial blindness, he had of necessity to relinquish active work, but maintained keen interest until the last. His funeral was held at Christ Church Cathedral on February 9th, and the burial was in Cave Hill cemetery.

Another serious loss to the diocese is that of its distinguished Chancellor, Judge A. E. Richards, whose death occurred in Louisville on February 20th. Judge Richards, seventy-five years old, had been in failing health since early fall and had been confined to his home for a month, no hope being entertained for his recovery. Born in Fauquier county, Virginia, a descendant of pioneer stock, he entered the Confederate Army at the age of sixteen and won rapid promotion attaining the rank of major before his legal majority, and was a member of Colonel Mosby's rangers, in whose memoirs he is mentioned as the "Boy Major". At the close of the civil war he entered the University of Virginia and later practised law in Louisville, where he has long been one of the best known and most highly respected members of the local bar. He had been for many years senior warden of St. Paul's Church and Chancellor of the diocese, had served on many important committees, and had frequently been elected one of the lay deputies to the General Convention. He was also a trustee of the Norton Memorial Infirmary, wrote the charter of the Girls' Friendly Inn, and served in an advisory capacity to the Home of the Innocents, another Church Institution. Besides his Church interests, those of city and state were many. He is survived by one daughter, his wife having died some years ago and a son last year.

DEATH OF REV. R. A. BROWN

THE REV. ROBERT A. BROWN, rector of St. Stephen's Church, Florence, N. J., died on February 17th. Funeral services were held at St. Mary's Church, Burlington, on the following Friday, and interment was made at Easton, Pa.

DEATH OF BELOVED CLERGYMAN OF NEW ORLEANS

THE REV. ALEXANDER GORDON BAKEWELL, New Orleans' oldest clergyman, a Confederate veteran, and beloved citizen, died on Washington's Birthday at the age of 97, in his home adjoining Trinity Chapel, of which he had been rector since 1884. He had been ill for nine days, being stricken with what he called indigestion on Friday

the 13th. His illness was, however, attending physicians declared, a severe attack of heart trouble. He died on the twenty-fourth anniversary of the death of his wife, and in accordance with his request was buried in St. Francisville, Louisiana, where he passed his youth. Bishop Sessums officiated at the funeral in Trinity Chapel on the 23rd, and the masons conducted the service in St. Francisville.

The Rev. Mr. Bakewell was born in Louisville, Ky., in 1822, and at the age of ten years was sent to England to school. After four years he returned to live with an aunt. He was a clerk in his father's store for several years, until the family moved to St. Francisville, where he married Miss Sophie Cuevellier, daughter of one of Napoleon's majors. At the outbreak of the Civil war he joined the Southern armies, was wounded, and on recovery returned to the field as a chaplain. He was captured at the fall of Vicksburg, was soon returned under parole, and in 1864 was ordained priest by Bishop Wilmer. In May 1865 he became rector of Mt. Olivet Church, Algiers, La., then practically a wilderness, and he did missionary work among the fishermen on the river. Later he was transferred to Clinton and East Feliciana and in 1872 became rector of Grace Church, St. Francisville. He served as missionary in Laurel Hill, False River, Williamsport, Tunica, and St. Mary (all in Louisiana), and at Pinkneyville, Miss. The last change was to the chapel of which he had charge at his death.

Not long ago the masons conferred their twenty-second degree upon him. He was a geologist and biologist, and composed anthems and other music.

MEMORIALS AND GIFTS

A SET of Prayer Book and Hymnal bound in mauve leather, the college color, has been recently placed in the Chapel of the Holy Spirit, Kenyon College, Gambier, Ohio (Rev. Horace Wyndome Wood, chaplain), and solemnly blessed as a memorial to James Herbert McMurray, a member of this year's senior class, who died on December 23, 1919, at the home of his father, Dr. James Allen McMurray, at Marion, Ohio.

A BEAUTIFUL memorial tablet has been placed in St. Mark's Church, San Antonio, Texas, by Mr. James Adams in memory of his mother. The tablet is cruciform, made of white marble with gold lettering:

"To the glory of God
and in loving memory of
MARY LOUISE RITCHIE ADAMS
1829-1918. *Priez pour elle.*"

ALBANY

RICHARD H. NELSON, D.D., Bishop
Polish Catholic Mass in Albany Cathedral

AN UNUSUAL and significant event took place in the history of Anglo-Catholic religion in this country when Father Slocinski representing Bishop Hodur of the National Polish Catholic Church of America, celebrated the Latin mass at the high altar of the Cathedral of All Saints, Albany. With the permission of the Bishop of the diocese he expects to hold services in the Cathedral regularly every Sunday until a building of their own can be found to accommodate the newly formed Polish congregation in Albany.

This movement of freedom from Rome on the part of many Poles in Albany is part of a general movement throughout the United States. Already there are eighty parishes, with a membership of about 130,000 and sixty priests serving them. Here is a golden opportunity to create a Polish Uniat Church in communion with us. Will the Church take it? There is great interest

here in this movement of Polish Catholics and the action of Bishop Nelson has gone a long way towards a practical experiment in Christian unity and Catholic intercommunion.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop
EDWIN W. SAPHORE, D.D., Suffr. Bp.
EDWARD T. DEMBY, D.D., Suffr. Bp.

Clergyman Before Negro Mass Meeting—Proposed New Mountain School

THE REV. JERRY WALLACE, rector of the Good Shepherd parish, spoke last week at a large negro mass meeting in Forrest City, held to help on a better understanding of the relationship of the races. Mr. Wallace spoke after two colored ministers had expressed their views, and his address making for fair treatment on both sides, was warmly received by the large audience.

PLANS ARE on foot to open a school for mountain boys on Huckleberry mountain in Logan county. The industrial school for mountain girls at Winslow (Rev. E. T. Mabley, warden), which has been in operation for some years, has done and is doing a splendid work. The idea is that the school on Huckleberry mountain should be similar, but exclusively for boys as the other is for girls. The Church has for some years owned the land on which it is proposed to locate the school. The people in that vicinity are very anxious that the school should start, frequently make inquiries concerning it. Not so many years ago prejudice against the Church was such in some of the mountain districts of Arkansas that a church building in one of these hostile communities was burned to the ground. Bishop Winchester and Mr. Mabley have doubtless relieved much of the prejudice by visiting among the mountain people and taking tramps over the hills. Bishop Saphore has also lived among them on the land where it is proposed to locate the new school.

BISHOP WINCHESTER is busily engaged this Lent holding missions over the diocese.

THE PEOPLE of St. Andrew's Church, Marianna (Rev. C. C. Burke, rector), busily engaged in planning for a new church, sometime ago repaired the home of the rector at a cost of about \$1,500.

ATLANTA

HENRY J. MIKELL, D.D., Bishop
Fishing

THE RECTOR of St. Peter's Church, Rome, Ga., the Rev. H. Fields Saumenig, who had been studying how to reach the people who crowd the down-town streets Sunday afternoon and night, recently advertised a series of Lenten Sunday night illustrated lectures on the life of Christ in a down-town theatre. The first lecture was given the First Sunday in Lent with an attendance of over six hundred people. The audience sang hymns thrown upon the screen and gave profound attention to the lecture-sermon on the birth and childhood of Jesus.

CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop
CHARLES FISKE, D.D., Bp. Coadj.

The Message of Grace Church, Elmira—Attendance Campaign—Junior Choir

AFTER AN interregnum of several years the Message of Grace Church, Elmira, has resumed publication. The first issue was printed and sent out with the benediction of Bishop Huntington in 1897, when the Rev. Dr. W. H. van Allen was rector. Of the purpose and policy of the paper, he said:

"The Message is sent out to declare the whole truth touching the Church of God, upholding Catholic Faith and Apostolic Order as they are found in that National Church of which Grace Church is a parish." When Dr. van Allen became rector of the Church of the Advent in 1902 publication ceased until 1911, at which time it was revived by the Rev. A. B. Rudd, who said in the first issue: "The cover is new and the motto is changed, but the same Catholic Faith will be upheld and the same religious duties urged." The Rev. Frederick T. Henstridge, the present rector and editor, announces that he has little to add to that already written. "The policy of the paper is established, and the parish stands, as shown by the inscription on the bronze tablet in the Lady Chapel, 'since 1888 a definitely self-confessed "Catholic" parish,' aggressive in her declaration of the faith of the canonical councils, and determined by frequent Eucharists, ornate ceremonial, and careful instruction to set forth the true worship of God and to win men back to the sacramental life of the Church. When the first number of the Message was published Grace Church was notable for two things—a free and open church and a daily Eucharist. After twenty-three years the same rule applies.' *Laus Deo.* 'Let the ancient customs prevail.'"

ON FEBRUARY 15th, Bishop Fiske confirmed a class of forty-six in Emmanuel Church, Elmira ((Rev. L. E. Ward, rector). This service also began a church attendance campaign which aims to enlist 200 persons as Sunday morning worshippers for the next seven Sundays. Canon 45 is printed on the enlistment cards.

A JUNIOR CHOIR organized in St. Paul's Church, Watertown (Rev. E. C. Tuthill, rector), is composed of school children, members of the parish, and sings at the Wednesday Lenten services. There are about thirty members, from whom vacancies in the regular choir will be filled.

ST. PETER'S CHURCH, Auburn (Rev. N. T. Houser, rector), has a men's Bible class every Sunday in Lent under the leadership of Judge Taber. At the Thursday evening services instead of a choir there is fifteen minutes' congregational singing before the service.

THE GREEKS of Endicott and vicinity have been raising funds to build a Greek Orthodox church. There is already a Russian Orthodox and a Uniat Church of Greek Catholics.

THE REV. R. P. CRUM, rector of St. Mark's, Syracuse, disturbed by the growing divorce evil, announces that no marriages will be performed by him except when the parties have been known to each other for three months, when the witnesses know the contracting parties, and when the groom furnishes his physician's certificate of fitness.

CONNECTICUT

CHAUNCEY B. BREWSTER, D.D., Bishop
EDWARD C. ACHESON, D.D., Suffr. Bp.

A Different Parish Aid—Proposed Parish House—Diocesan Council of Church Service League—Fairfield Archdeaconry

CHRIST CHURCH, East Haven (Rev. Herbert A. Grantham, rector), is developing a most important work. The organization of a parish aid which differs from the society in most parishes bearing that name, is one of a series of movements seeking to secure greater parish efficiency. The parish has been divided into groups containing five or six people in a neighborhood, who are in the care of an assistant secretary, whose duty it is to keep them posted to report sickness or other cases of need and

give every member a chance to do active work in the parish. The Aid in this way is an executive rendering assistance to the rector in keeping up parish efficiency.

THE CURRENT issue of the *Parish Visitor* of St. James' Church, Danbury (Rev. Aaron C. Coburn, rector), contains a cut of the proposed new parish house, which will cost in the neighborhood of \$75,000. It will consist of a large hall for the Church school—which may also be used for entertainments during the week—guild rooms, offices, etc., and a chapel. The front will be of granite, to harmonize with the church, and the rest of hollow tile stucco. Whether the house will be built this spring or later will be decided by the congregation in the near future.

CONNECTICUT is the first of the New England dioceses to organize a diocesan council of the Church Service League, to consist of representatives of women's organizations and six members at large. Mrs. E. C. Acheson, wife of the Suffragan Bishop, is the first president.

THE FAIRFIELD ARCHDEACONRY at its January meeting discussed at considerable length the rural problem, looking towards radical changes in both attitude and approach to such work in the archdeaconry. Action was taken to appoint a salaried assistant to the Archdeacon who might for the time be connected with some parish but eventually would give all his time to the rural parishes and missions.

THE BERKELEY ASSOCIATION of Yale University, as part of its contribution towards the Nation-wide Campaign, arranged for the Bishop of Western New York, to preach at Christ Church, New Haven, on February 29th, on Christian Vocation.

THE CHOIR of St. Paul's Church, New Haven (Rev. Henry Swinton Harte, rector), rendered Rossini's *Stabat Mater* on Sunday evening, February 29th. On the last Sunday evening in March they will also sing *The Lamb of God*, by Gilchrist. This latter has not previously been sung by any Church choir in the state.

THE LADIES' GUILD of St. Luke's mission, Chester, have recently paid for the installation of electric lights in the newly acquired parish building.

DELAWARE

Lecture on Army Welfare Work—Trinity Church, Wilmington

FRANKLIN SPENCER EDMONDS, Esq., of Philadelphia, addressed the men's clubs of Wilmington on February 17th, in Immanuel parish house, in Wilmington, on Welfare Work in the World's War. Mr. Edmonds stated that the greatest credit belonged to the Salvation Army, which did a very restricted work, with never more than two hundred in the field. The Knights of Columbus also did a restricted work with a number that never exceeded six hundred. The Y. M. C. A., with seven hundred workers, in vast areas, endeavored to cover the whole range of recreation for the army. In his judgment a fair statement would be that the "Y" did a very large and extensive work about fifty per cent. efficiently, while the other recreation agencies did a more restricted work about seventy or eighty per cent. efficiently.

THE REV. FREDERICK M. KIRKUS is completing fifteen years as rector of Trinity Church, Wilmington. The last five-year period has witnessed complete elimination of debt on parish house and rectory, the raising of an endowment of over \$50,000 for Old Trinity Church, now better known

as Old Swedes', and the beginning of endowment for Trinity Church by a bequest of \$20,000 from Mrs. Henry Cartwright Jones. The Rev. Robert Bell, vicar of Old Swedes', received recently a legacy of \$300 from a former parishioner, Mrs. John Fenton.

THE REV. HORACE W. STOWELL, field secretary for Missions in the Province of Washington, will spend the week beginning March 7th in Delaware conducting "carry on" conferences to conserve and develop the work of the Nation-wide Campaign.

GEORGIA

FREDERICK F. REESE, D.D., Bishop

Lenten Pastoral—Social Service—Union Meeting of Men's Clubs—Benediction of New Organ

THE BISHOP in his Lenten pastoral on Quinquagesima Sunday ascribed the present riot of extravagance and self-indulgence in certain quarters to reaction from war's restraints, and urged self-denial and abstinence. The practice of plain-living and high-thinking was the keynote of his message.

THE MEN'S CLUB of Grace Church and the Presbyterian men's society of Waycross held a union meeting on February 11th. An address on Men's Clubs and Church Activities was delivered by the Rev. R. N. MacCallum, rector of Grace Church, and one on Men's Clubs and Civic Righteousness by the Rev. J. S. Sibley, D.D., pastor of the Presbyterian church. Community needs and welfare problems were discussed, and the women of the Presbyterian church served refreshments.

A SERVICE of benediction for the new \$3,000 pipe organ was held in St. Augustine's (colored) Church, Savannah (Ven. J. Henry Brown, vicar), on the evening of the First Sunday in Lent. The day opened with corporate communion for the Girls' Friendly Society, followed by morning prayer and high celebration of the Holy Communion. The service of benediction was held with choral evensong. The organ is a two manual Knauff instrument with 1,500 speaking pipes.

ORGANIZATION of a social service committee in the parish of St. Paul's, Augusta (Rev. G. Sherwood Whitney, rector), is one of the results of the Nation-wide Campaign. In coöperation with the secretary of the associated charities, the committee has arranged to meet groups of people from the cotton mill district, every Sunday evening, and bring them in automobiles to the parish house, where first a simple, social meeting is held, and later a short, bright service, with a talk by the rector. Opportunity is thus given to people with no Church privileges, and no opportunity for fellowship, to enjoy both once a week.

MEMBERS of the Woman's Auxiliary of the Church of the Good Shepherd, Augusta (Rev. H. H. Barber, rector), affiliated with the hospital auxiliary, weekly go to the hospital to help the nurses, visit wards, or sew and mend. The Daughters of the King have just made their self-denial offering amounting to \$67, one-twelfth of the amount given by the four hundred chapters. There are twelve members in the chapter, and as special work they have recently contributed a layette to the loan closet of the University Hospital, to be used by the public health nurses. Improvements amounting to \$2,000 have just been made on the rectory.

SPECIAL LENTEN instruction on Church doctrine is being given by all of the clergy in Savannah.

THE MEN of Calvary Church, Americus (Rev. James B. Lawrence, rector), have recently had the second of four dinners to acquaint the men with the work of the Church and promote the social side of parish life. Efforts are being made to have the first service in the new building on Easter Day.

KENTUCKY

CHARLES E. WOODCOCK, D.D., Bishop

Conference for Church School Pupils—United Services

THE DIOCESAN Board of Religious Education (Rev. Harry S. Musson, chairman) arranged a successful supper-conference for pupils of the Church schools who are between the ages of fifteen and twenty-one. Held in the Cathedral House on February 13th, it taxed the capacity of Dudley Memorial Hall. Three hundred and thirty-five persons were served, representatives from all the Louisville schools and those of the suburbs being present. Lawrence Kienzle, son of one of the local clergy, acted as toastmaster. Others at the speakers' table were the chairman and secretary of the board, a few members who served on the committee of arrangements, and two speakers brought to Louisville for the occasion, Mr. Gordon Reese, one of the Secretaries of the B. S. A., and the Rev. Christopher P. Sparling, both of whom made stirring addresses. About 150 information cards were signed and the board plans to repeat the conference. A similar meeting may be arranged for colored schools.

THE FIRST of the special Friday afternoon united Lenten services was held at St. Andrew's Church, Louisville, on February 20th, the Rev. E. W. Halleck being the preacher. The Woman's Auxiliary meeting earlier, discussed plans and made pledges. Most of the branches will hold weekly all-day sewing meetings to make clothing for the Lenten boxes, which will go this year to mountain missions in Saluda, N. C., and Monterey, Tenn. At the close of the business session, an illuminating address on the Southern Mountaineer was given by Miss Mary Youngman, and an offering was taken for the expense of sending the boxes.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop

Healing Missions—Regret at Dean Fosbroke's Decision—New Rectory—Brotherhood Conference

THE CHRISTIAN HEALING MISSIONS held in Southern California by Mr. James Moore Hickson will long stand out in the communities which he visited, as inspired witnesses to the object of his work, "to prepare the way for the coming of Christ as the healing Saviour into His Church once more". Mr. Hickson arrived in Pasadena from Phoenix, Arizona, on the evening of February 17th. The next afternoon he addressed the Los Angeles clericus at St. Paul's parish house. The clericus had departed from its usual custom and invited all Christian ministers to attend the meeting. About 175 listened intently to Mr. Hickson as he explained the aims and methods of spiritual healing.

The first mission was held at All Saints' Church, Pasadena (Rev. Leslie E. Learned, D.D., rector), from February 12th to 16th. Each day except Sunday a service for healing was held, with constantly increasing crowds. The first day half the church was filled with visitors, the next day all visitors were asked to leave to provide space for waiting sufferers, and thereafter no visitors whatsoever were admitted. All came in hope; most came in faith. The note which

marked every day was one of joy and peace, with no excitement, nothing spectacular. Not only were a number of cases of immediate cure reported, but everyone ministered to seemed to depart with a consciousness of having been helped in body, mind, and soul. On the four days the people ministered to, by conservative estimate, were respectively, 350, 650, 1,000, and 1,200. These had come not merely from Pasadena and Los Angeles, but from many distant points.

On the afternoon of February 16th Mr. Hickson was taken to St. Augustine's Church, Santa Monica (Rev. Wallace N. Pierson, rector), where he expected to hold a quiet service and minister to a few. Instead the church was filled, and over two hundred received the laying on of hands with prayer for their healing.

On Shrove Tuesday, February 17th, the mission was held at St. James' Church, South Pasadena (Rev. C. Rankin Barnes, rector). Advance appointments had been made to care for four hundred people, but by the time the doors were opened approximately one thousand were on the church grounds. Twice the church, seating three hundred, was completely filled and then emptied, and still the doors were thronged. Eventually, about 2 o'clock, further admissions were stopped, and Mr. Hickson ministered to the latest comers as they knelt in the aisles. Altogether he had laid his hands in healing upon about eight hundred. That afternoon he addressed the Christian League of Healing and Helpful Service, at Berean Hall, Los Angeles, telling the seven hundred present the message of his work.

On Ash Wednesday and the two days following, the mission was conducted at St. Paul's Church, San Diego (Rev. Charles L. Barnes, rector). Here again the services were marked by the dignity of simplicity

The American Church Monthly

SELDEN PEABODY DELANY, D. D., Editor

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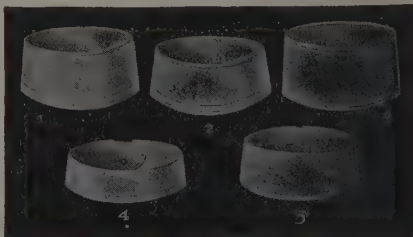
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and the fervor of a newly inspired faith, and here again the crowds increased as the mission progressed. The first day Mr. Hickson ministered to six hundred, the next day eight hundred, and the third day to one thousand. Great numbers were turned away daily. In their anxiety to receive help people even climbed in through the open windows of the church. The leading newspaper of the city commented upon the fact that everyone leaving the church seemed ended with a new and tremendous hope. A number of marked physical cures were reported.

On February 21st and 23rd Mr. Hickson conducted a mission at All Saints' Church, Montecito (Rev. George F. Weld, rector), in the northern part of the diocese. The parish is on the outskirts of Santa Barbara, and three hundred autos were volunteered to carry people seeking help from the larger community. The mission here was marked by similar spiritual enthusiasm and fervid faith. From Montecito Mr. Hickson went north to Grace Cathedral, San Francisco.

UNIVERSAL REGRET is being expressed that Dean Fosbroke deemed it best to decline his election as bishop coadjutor. A special convention now necessary will be held immediately after Easter.

ST. PAUL'S CHURCH, Pomona (Rev. Stephen Cutter Clark, Jr., rector), has purchased, at the cost of \$5,000, a rectory.

THE LOS ANGELES local assembly of the Brotherhood of St. Andrew held its annual Washington's Birthday Conference at All Saints' Church, Highland Park, Los Angeles, on the afternoon and evening of February 22nd.

MAINE

BENJAMIN BREWSTER, D.D., Bishop
Receptions to Foreign-Born

ON FEBRUARY 10th, a reception was given by the members of the Church in Portland to the Greeks of Portland and vicinity, in St. Luke's Cathedral parish house. About seventy Greeks, most of them men, came, and many American men and women welcomed them. A stringed orchestra furnished the music, and refreshments were served. The Bishop welcomed the Greeks to this country, and offered them use of the parish house whenever they wished it, and the Rev. George C. DeMott, rector of St. Stephen's Church, also gave a short address of welcome. A reply was made by Mr. John Theophilus in English, and in Greek by Mr. Christo Terpos of Biddeford. The Greek national anthem and the *Star-Spangled Banner* were sung with enthusiasm. This reception was a result of lectures on Americanization held in the parish house this winter. It is planned also to hold a reception for the Russians and Armenians in Portland.

MISSISSIPPI

THEODORE D. BRATTON, D.D., Bishop
WILLIAM M. GREEN, D.D., Bp. Coadj.
Social Service

AT THE recent diocesan council a special committee on social service was appointed under the chairmanship of the Rev. J. H. Boosey, to make a survey and coöperate with other welfare agencies. In Natchez, under the leadership of the Rev. Joseph Kuehnle, the American Red Cross has just finished a survey of the entire county and has presented definite recommendations to the board of supervisors and city council regarding sanitation, child welfare, and civilian relief. In Greenville a campaign has been conducted by the Rev. Philip Davidson on behalf of the health and wel-

fare service of the Red Cross and a fund of \$10,000 provided, two nurses and other workers have been employed, and Mr. Davidson has been placed in charge of the general work of civilian relief in the county.

NEVADA

GEORGE C. HUNTING, D.D., Miss. Bp.

Rectory Secured at Sparks—New Rural Parish Centered at Carson City

ST. PAUL'S MISSION, Sparks, has purchased a five-room bungalow for a rectory, it being found that it was much less expensive to purchase than to build.

THE BISHOP has been asked to make the address at the presentation of memorial books given by France to the families of soldiers who died in the great war.

A SELF-SUPPORTING "rural parish" has been formed with Carson City as the centre and Virginia City, Silver City, and Dayton as the other places concerned. The vestry will be elected according to the number of communicants in each place, with an advisory committee to work with them.

THE REV. JAMES MACLAUGHLIN served as enumerator in the recent census and secured

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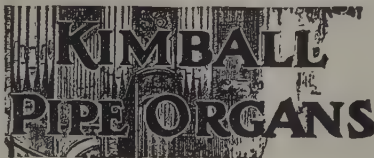
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much new information concerning his mission station at McGill, seat of a great copper smelter.

THE BISHOP has begun his spring visitations and will reach most of the places which are on railroads, so that as soon as weather permits he may start out on the annual automobile visitation to out-of-the-way places which cannot otherwise be reached. Many of these places have no other religious ministrations than the Bishop can give in this way.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Coadj.

St. Aidan's (Colored) Mission, Paterson—Most Successful Year at Jersey City

A MISSION for colored people has been organized in Paterson. Preliminary work was done by the Rev. George M. Plaskett, in charge of Epiphany Mission Chapel in Orange. Recently the Rev. Robert J. Johnson of Bedford, Virginia, accepted appointment as priest in charge of the Paterson mission—which has been named St. Aidan's—to begin about March 1st. A building, formerly used by a Swedish congregation, well situated, and well adapted to the services of the Church, has been acquired.

THE ANNUAL REPORT of St. John's Church, Jersey City, just compiled by the rector, the Rev. Warren Lincoln Rogers, indicates that the parish has had its most successful year. Ninety-three members were added through confirmation and fifty-three by transfer. The present number of communicants is 1,862 and the Church school has an enrollment of 686 with 82 officers and teachers. For the first time in nine years receipts exceeded expenditures. The total net receipts were \$44,625.59, exceeding the offerings presented for restoration of the church after the fire in 1914, when \$41,000 was raised.

OKLAHOMA

THEODORE P. THURSTON, D.D., Miss. Bp.
Educational Conference—A Record Confirmation Class

PURSUANT to the larger plans for the district, there was recently held in Oklahoma City a conference in the interest of religious educational advance. Some tentative arrangements were agreed upon. A worth while institute on religious education will be held in connection with the district convocation the latter part of April. Already some specialists have been secured to teach and lead. This will be followed up by a centralized normal for teacher-training and instruction, that we may carry on until the district is educated to the proper and appreciative use of the Christian Nurture Series, together with the "Circle" plan for week-day activities.

Already for some months the district has had an efficient worker, Mrs. Carrie G. Templeton, employing her whole time as director of women's work under its aspects of religious education, social service, and missions. At present she is giving special emphasis to religious education in general in coöperation with the chairmen of the commissions in the two former districts.

When thoroughly organized in each of the three archdeaconries with an assistant, and a parochial educational secretary in each place, we shall at least have the machinery necessary to transmit any impulse generated at the top.

ST. PETER'S CHURCH, Coalgate (Rev. Isaac Parkins, rector), last year had sixty-two communicants enrolled. Recently a

class of forty was confirmed. Eight were prevented from coming by illness, but within a month these had become the nucleus of a second class of thirteen which will be presented at the Bishop's next visitation. Thus the parish can report a gain of 85 per cent. in its roll within the year. The rector was a faithful priest of the community during the last epidemic. He was able to present to Bishop Thurston a class which made his highest record for Oklahoma, as well as being his first as Bishop of the entire state.

OREGON

WALTER T. SUMNER, D.D., Bishop
Consecration of St. David's Church, Portland

ST. DAVID'S CHURCH, Portland, was consecrated on Sunday, February 29th, Bishop Sumner being the preacher. On Sunday and Monday the parish also celebrated its golden anniversary, services in the field having been begun by the Rev. J. R. W. Sellwood in 1870. On Monday evening the Rev. George B. Van Waters, rector from 1891 until 1908, made an historical address. The programme for the event includes a list of memorials and thank-offerings, beginning with a red Bible and two Prayer Books given in 1870 by St. Luke's Church, Germantown, Pa., and ending with several gifts presented from the Davenport fund—Litany Book, candlesticks, and crosses.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop
New Brotherhood Chapter—Standing Committee
—Clerical Union—The Bishop in Florida

A CHAPTER of the Brotherhood of St. Andrew has been established in St.

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MR. T. E. SMITH, Jr., Akron, Ohio.

Stephen's, Wilksburg, under the directorship of R. W. Williams, a member of the National Council. Plans have been launched to commandeer the spirit of all the men. One of the efforts is a monthly corporate Communion for men and confirmed boys.

THE NEW Standing Committee organized on February 10th by election of the Rev. John Dows Hills, D.D., as president, and the Rev. Dr. Wyatt Brown as secretary.

THE CLERICAL UNION met at the Church of the Nativity, Crafton, on February 16th. A paper on Religious Education and Sunday School Work was presented by the Rev. R. N. Meade.

THE BISHOP with his wife and daughter left on February 20th for a month's sojourn in Florida, and expect to return about March 25th. The Bishop of Erie will make visitations in the absence of Bishop Whitehead.

QUINCY

EDWARD FAWCETT, D.D., Bishop

New Brotherhood Chapter in Quincy—Mortgage Paid—Brotherhood—Clericus

A CHAPTER of the Brotherhood of St. Andrew has been organized in the parish of the Good Shepherd, Quincy. This new chapter, and the senior and junior chapters of the Cathedral, are now promoting a campaign to secure a special attendance at the parish services on Palm Sunday.

TRINITY CHURCH, Rock Island, during last year raised \$2,800 to pay the entire mortgage on its parish property.

A REPRESENTATIVE of the Brotherhood of St. Andrew, Mr. George Murdoch, is visiting parishes and instructing large and enthusiastic classes in the objects and work of the Brotherhood.

THE RURAL DEAN of Peoria is taking steps to form a ruridecanal clericus to meet in Peoria each month.

WESTERN NEBRASKA

GEORGE A. BEECHER, D.D., Miss. Bp.

Fire Loss at Military Academy

ON FEBRUARY 13th the boiler room and laundry at the Kearney Military Academy were completely destroyed by fire, with loss estimated at \$10,000, only partially covered by insurance.

The Magazines

RECENT DISCOVERIES IN ETHIOPIA is the title of an article contributed by Dr. Reisner to the last number of the *Harvard Theological Review*. He points out that an extraordinary mass of new material has been collected within the last few years as a result of the labors of the Nubian Archaeological Survey and the Harvard-Boston Expedition. The foundation has thus been laid for an authentic history of Ethiopia (that is, the territory extending from the upper end of the First Cataract in the Nile southwards to somewhere near the junction of the White and Blue Niles at Khartum), including that period where it touches the history of Palestine. The article includes a good deal of commentary upon the passage in II Kings 9: 37, which presents, says Dr. Reisner, "a combination of Sennacherib, Hezekiah, and Tirhakah 'king of Ethiopia' which is a historical impossibility." The causes of the mistake are explained at too much length to be quoted here. Another interesting point is Dr. Reisner's suggestion that Jeremiah 13: 23, "Can the Ethiopian

change his skin or the leopard his spots?" was grounded on Egyptian tradition rather than on a first-hand knowledge of the Ethiopians, who were not a negro race. An extremely clear and concise account of Two Contrasting Attitudes toward Evil comes from the pen of Mrs. Ruth Manning Gordon, of the Old South Parsonage, Boston. Her explanation of prevailing theories of idealism and realism, and her statement of the arguments for and against each, is as succinct as such a statement could be, and on the whole a statement that is fair, though naturally enough she cannot conceal her own decided preference for the philosophy of realism. But, "after all, idealism and realism are only two states of mind, and only time can prove which is right. Meanwhile, the realist, in his belief that the elimination of evil from the world is not a forlorn hope, proposes to struggle onward towards his ideal, with a faith and a 'determination that through enlightened action things shall in time come to be what they should be.'" Dr. Howard N. Brown, writing on Psychic Research, the topic of the moment, offers a timely warning to some of those who are now arguing on the subject of "spirits of telepathy." "However unable we may now be to demonstrate in favor of spirits, we are quite as far from being able to give the case to telepathy." A telepathy which can get into the mind of an utter stranger and with little delay select out of a great store of memories covering many years a group of pertinent incidents connected with a single personality, a telepathy which sometimes ignores altogether what is in the forefront of the consciousness it is exploring, and brings forth what turn out to be facts from a depth which conscious memory does not reach, a telepathy which can work across hundreds of miles of space, is just as difficult to prove and to believe as any other hypothesis which can be offered. Dr. Brown proceeds in judicial vein to suggest some explanations for the apparent triviality of many of the "messages" received. But in any case, what is the value of all this? "The one thing we can hope to get from the connection, if it really exists, is some new ground for assurance of personal survival after death. . . . Can those who cherish a belief in immortality afford to neglect or despise any means of strengthening assurance in the common mind? If psychic research can do for the many what it has done for a few, it has a very important part to play in building up the higher life of the future." "Those who are closest to the investigation are just as sure that the possibility of intelligent communication has been established as were the men who worked so long on the invention of the telegraph and telephone. They may be entirely mistaken; but, on the other hand, the people who are sure that there is 'nothing in it' appear to base their certainty on *a priori* grounds, which in like case have often proven untenable." In a word, "watchful waiting" is the attitude prescribed by Dr. Brown. A group of delightful and informing reviews and a study of the life and work of Dr. Crawford Howell Toy complete the number of good things here collected.

AT THE RESCUE MISSION IN PHILADELPHIA

"NEW YORK JIMMY" was a guest of honor yesterday at the Inasmuch Mission. [A rescue mission under diocesan auspices, with the late George Long in charge.]

"Jimmy," who is known to the police of a dozen states, and wanted by them in several parts of the country, went forward to the altar in the Inasmuch Chapel on

Tuesday evening, and, with tears streaming down his cheeks, promised to reform and become an honest man.

Out of a sum total of forty-four years since he first saw the light of day, "New York Jimmy" has spent twelve years behind prison bars.

"Jimmy" confessed he came to Philadelphia to "do a little job". With two pals, he planned to engage in a bit of "stick-up" work; hold up a cashier at the point of a revolver or tap some unwary pedestrian on the "crust" with a blackjack, probably; but his plans went awry. One member of the trio failed to keep the appointment, and "New York Jimmy" and his comrade did not feel equal to attempting the task alone.

"Where's dis Inasmuch Mission joint?" Jimmy asked. "An old pal of mine hangs out dere. I'm going to lamp it."

He found the Inasmuch Mission, went in, heard George Long preach, and as they sang some of the hymns he had not heard since boyhood his conscience began to smite him. He thought of his mother and her prayers for him. He saw her again reading the family Bible and asking God's blessing upon her boy.

And then Jimmy broke down, and the tears came. In response to Mr. Long's invitation, he stumbled up the aisle, and knelt at the altar rail. The evangelist glanced into his face and gave an exclamation.

"It's 'New York Jimmy!'" he cried, wringing the convert's hand.

"It's me, all right, all right," responded

THE POWER TO HEAL

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Foreword by BISHOP BRENT

A FEW OF THE COMMENTS

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I want to thank you very much for "The Power to Heal". I have read it eagerly, and it fills me with longings which I can hardly put into words.

Thank you very much for "The Power to Heal". The book is beautiful and very helpful, and I know I shall derive much good from it.

Enclosed find fifty cents for the admirable little book, "The Power to Heal", which I have already found most helpful in using while visiting the sick.

We are both enjoying the contents of your new book. It has been of such great help to us in our private life and in our Group Meetings.

Please send me another copy of "The Power to Heal". I want to give it to Mrs. S., as I am sure she will find much help and comfort in the many suggestive chapters, and also in the beautiful verses. It is such a wonderfully inspiring and helpful book.

Please accept my heartfelt thanks for the wonderful book, "The Power to Heal". I cannot begin to tell you what it has meant to me.

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The Nazarene Press, Boonton, N. J.

Jimmy through his tears. "How are you, George, old boy?"

"Can I tell these people a little of your story?" whispered the evangelist.

"Go as far as you like," said Jimmy.

Then George Long stood up and addressed the audience.

"I have not seen this man for eleven years," he told them. "We last met at the Snake Hill Penitentiary, in Hudson county, N. J. I was a sick man at the time, so sick and weak that the prison doctor recommended that I be discharged in order to have a chance to die on the outside.

"One morning they brought a patrol wagon to the door of the 'pen', and I went out. It was to take me down town to the judge's court, who was to give me my discharge. 'New York Jimmy' was working in the garden near the door of the jail. Jimmy was serving a term, and we had become friends.

"Good-by and good luck, George," he said.

"Good-by, Jimmy," I replied.

"Then I got into the patrol wagon, and I have not seen him from that day to this." Jimmy spoke up:

"But he didn't tell you that he slipped a quarter into my hand as he said good-by," he told the audience.

Yesterday Jimmy went home to his folks in New York State.—*Philadelphia Paper.*

CLEANING RUINS STAINED GLASS

WORSE THINGS can happen to a window than that it remain uncleaned.

I visited Chartres Cathedral while they were "restoring" the windows with stiff scrubbing brushes and some mysterious cleaning fluid. Those windows will never be as fine again as they were before that restoration.

Close inspection of a thirteenth, fourteenth, or fifteenth century window will show that a piece of blue glass on which some line or shade has been painted has remained unchanged as to surface while the piece of white glass adjoining has been pitted by the action of the elements, because it is softer and offers less resistance than the blue. Scrub them both and, while the blue is changed little or not at all, the white is changed very materially and the relative values are thrown out.

The same is true of modern windows in a less degree. I have a very intimate knowledge of the condition of the windows of Holy Trinity Church, Brooklyn. Cleaning them would be like scrubbing the patina from a Greek marble.

An old physician once told me that the only thing it was safe to put into my ear was my elbow. The only safe rule about cleaning old stained glass is "Don't."—O. W. HEINIGKE, in *Brooklyn Eagle.*

THE CAUSE OF POVERTY

EXTRAVAGANCE, WASTEFULNESS, intemperance, and lack of skill in home management are generally supposed to be a leading cause of poverty. The analysis of the 1918 cases of the [Cincinnati] Associated Charities indicates that this factor is much less important than many suppose. In only 49 cases, involving 240 persons [in a total of 8,000], could these causes be stated as the dominant factor in producing dependency. To these cases should be added the 70 other families classified in other groups where shiftlessness and spendthriftiness were noted as important factors in their poverty. Even including these, however, foolish and unskilful expenditure could be charged as determina-

tions in less than one-fifth of the cases. The records are not altogether satisfying in this matter; but on the basis of existing data it would appear that *undeserved misfortune* is far more important in producing dependency than either shiftlessness or delinquency. This opinion is substantiated by combining and averaging the 8 per cent. of Red Cross experience and the 15 per cent. of the Salvation Army.—*Annual Report of the Council of Social Agencies of Cincinnati.*

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Reunion

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CANON OLLARD covers the ground historically, treating of the various movements looking toward Reunion that have been attempted since separation began. His chapters are, respectively: Reunion with the Roman Church, Reunion with the Eastern Church, Reunion with the Foreign Reformed, Home Reunion.

“It is ours,” he concludes, “to do what we can in our lifetime, here in our place as English Churchmen, to bring about what no one doubts to be the known will of our Lord. And we shall do our share best by being true to the English Church, loyal to its positive orders. The member of the Church who lives up to the Prayer Book standard does most to promote the reunion of divided Christendom.”

The Creed in Real Life

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The World

Being Five Sermons preached in St. Paul’s during the month of August, 1913. By W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul’s Cathedral. Cloth, 75 cts.

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MILWAUKEE, WIS.

EASTER CARDS

In sheer desperation, because the customary sources gave us no new Easter Cards this year that would be acceptable to refined, devout Churchmen who require the true Easter sentiment on the cards they send out, and are not satisfied with mere engraved name plates, the Morehouse Publishing Co. have made a line exclusively for their own customers. These are manufactured in our own new plant and are offered as the best available cards of the season. We have made four designs, printed in monotint on fine India-tint card, selling at 2 cents each; four folding cards, each in four colors, with Resurrection picture, inscription, and selected verses, selling at 6 cents each; and two folding cards, larger than the foregoing, but similar in style, selling at 10 cents each. Designs and styles are as follows:

AT 2 CENTS EACH

Monotint designs on India-tint card. Size 6 x 3½ inches, to fit in size 6¾ envelope. Very attractive.

1. "Christ is Risen! O come, let us adore Him; O come, let us adore Him, Christ, the Lord." Text letters with striking initial.
2. "Christ is Risen." Text inscribed on design with cross, passion flowers, and birds.
3. "Alleluia! He is Risen!" Angels with scroll.
4. "The Angel of the Lord descended from heaven, and came and rolled back the stone." "A Joyful Easter!" Beautiful illustration showing the descending angel.

AT 6 CENTS EACH

Folding cards, 4 x 3 inches, with envelope. Each in four colors. Resurrection cut, Easter inscription, gold border on first page. Verses on third page.

101. "MASTER!" (*Ploekhorst.*) Verse, "Mighty Victim from the sky," from Hymn 118.
102. "KNOWN IN THE BREAKING OF THE BREAD." Emmaus Scene. Verse by G. M.:
"Jesus is living! Jesus is not dead!
Jesus is known in Breaking of the Bread;
Stands in our midst, the very living CHRIST,
Blesses and breaks, dispenses Eucharist;
Passes in silence through each sealed door,
And lives within our hearts for evermore."
103. RISEN TO-DAY. Christ above the tomb with adoring angels. First two verses of Hymn 112, "Jesus Christ is Risen To-day."
104. CHRIST IS RISEN. Florentine illustration (*Fra Angelico?*). Verses by Bishop Cox:

"Come, the stone is rolled away;
See the place where Jesus lay;
See the lawn that wrapp'd His brow;
Here the angel sat but now.
'Seek not here the Christ,' he said;
'Seek not life among the dead.'

"Seek we then the life above:
Seek we Christ, our Light and Love.
Now His words we call to mind:
If we seek Him we shall find;
If we love Him we shall go
Where the Rose and Lily grow."

AT 10 CENTS EACH

Folding Cards, 6 x 3½ inches, with envelope. Each in four colors. Resurrection cut, Easter inscription, gold border on first page. Verses on third page.

201. "Christ is Risen!" "Behold I am alive for evermore. Amen. And have the keys of Death." Figure of the risen Lord bearing Key and Cross. Carol,
"The World is softly singing
A Resurrection song",
two verses, by G. W.
202. "Christ is Risen!"
"Woman, why weepest thou?
Behold, I am alive for evermore."

Figure of the weeping woman at the tomb with risen Christ in background. Verse by Bishop Cox:

"Christ is risen! Weep no more:
Sing the glorious Conqueror;
Songs of His salvation sing;
Where, O death, thy cruel sting?
Worthy is the Lamb once slain;
Judah's Lion, live and reign!"

Other Easter Cards

CUT-OUT CROSSES

No. 99,160

Size 4¼ x 2⅞ inches. Floral designs on cut-out Cross and Easter greeting. Five styles. Price 3 cts. each.

Morehouse Publishing Co.

1801-1811 Fond du Lac Avenue

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